"I don't understand what these people are trying to bring on, their own deaths or the destruction of all that our society stands for and all that we hold dear to our hearts." - The Nation

"Why can't these people just focus on the development of their own institutions rather then always trying to tear down ones which could be fixed. They give a bad name to the progressives who are attempting to carve out an alternative niche in this society." - Z Magazine

"I just don't get it." - Julia "Butterfly" Hill

"These disgruntled youths will soon realize that the most productive thing they can do is to start a lucrative career and infiltrate mainstream society with the radical politics of the Green Party." -Jello Biafra

"These Zerzanites will not be happy until we are all living in caves. They seem to disregard the benefits of modern industrial life." - Noam Chomsky

"Why have these luddites given up on our utopian vision of a worker controlled industrial paradise?" - Onward

"They seem to have no interest in direct-democracy, Murray Bookchin, spokes-councils, and small-scale trade with other parts of the world. . . and what's their problem with language and art?" - The Institute for Social Ecology

"It appears that banner-hangs and placards just aren't enough for these hooligans and criminals" - The Direct Action Network

"How do these people expect to connect with the masses and marginalized communities without giant puppets and radical cheerleaders" - Art and Revolution

"The anarcho-destructos have ruined any chance that mainstream society and our government will take our environmental concerns seriously." - The Green Voice

"These people are obviously agent-provocatuers" - Darryl Cherney

"These people should be shot on site!" - Colin Powell



le Liberal Yuppie Cafe

In any case, no regrets!

***NOTE: All of the contents of DISORDERLY CONDUCT do not always reflect the views of the "Bring On The Ruckus" Society. But it sure gives you some things to think about, huh?**

DISORDERLY CONDUCT #4.0

...'Cause Civilization's Gotta Go!



an insurrectionary green-anarchist quarterly

The FALL Issue 2001

. . . We Understand That Time Is Running Out!

revoltingly yours,

$3 the "Bring on the Ruckus" Society

. . . We Understand That Time Is Running Out!

We understand that time is running out. . . tick tock, tick tock. . . running out. . . tick tock. . . running off the cliff. . . tick tock . . . running out the door. . . tick . . running into a brick wall. . tock. Yes, we are all up against the wall, which means we have nothing to lose. So, let's go!

Well, it's been a very interesting and incendiary summer, here in Oregon, and around the world. In our own neck of the (clear-cut) woods we have seen a lot of inspirational activities, like those by the Earth Liberation Front as well as the ongoing dedication towards a green-anarchist insurrection here in Eugene, but we have also suffered some pretty significant blows. Probably the most significant, both personally and to our community, was the sentencing of Free (Jeffrey Luers) to over twenty-two years in prison for his part in the torching of three SUV's last year. This must not go unchallenged! We need to learn from these trying times and become even more focused on our goals then ever before. We need to support our comrades behind bars and not let their sacrifice be in vain. Most importantly, each time one of our warriors is taken, we need to escalate our resistance to compensate for those who have been kidnapped by the state, and to send a message that we will fight even harder when push comes to shove. Despite new "Hate Crime" legislation — which ups the ante on eco-sabotage, and the Joint Terrorism Task Forces — making these actions even more dangerous and risky, we need to demonstrate and explain the necessity of more extreme actions in the derailment of the destruction of the earth. In other parts of the planet we have seen people continue to rise up against the dominant forces which control our lives. The escalation on both sides seems to be growing daily, as we saw with the killing of Carlo Giuliani in Genoa, and the retaliation by anarchists to his murder. We can not let the reaction by the state deter us from not only resisting, but going on the offensive to destroy not only those who temporarily have control of us, but civilization itself. We can not play the game of constant reaction. It is time to gather our forces, be clear about our intentions, and attack, while we still can.

It is time to gather our forces, be clear about our intentions, and attack, while we still can. . . we must quickly question all of our assumptions about revolution, and decide how to act.

This being said, we must quickly question all of our assumptions about revolution, and decide how to act. First, to begin our thought process, we need to make a break from classical anarchism. Not that there is nothing to gain from this valuable and inspirational resource, but just like the need to keep a distance from any ideology, it is important to look beyond its limitations. Without questioning the domination of all living entities, how can we expect to create anything other than an industrialized nightmare. If we were to only abstractly create liberation, which has been all that has ever truly happened within anarchism, then we might be ok. If we are working towards total liberation (not to mention survival, which is an important and overlooked aspect to liberation) then we must realize that domination over nature comes hand-in-hand with domination over each other. We need to learn from primitive people. We need to learn how to become one with nature, again. We have no choice then to be anti-industrial.

Another mode of thinking about resistance that needs to be overcome is how we look at violence. Violence is not inherently bad, other then it being a word (which could never fully express its meaning anyway). Our oppressors create and enforce our language and use it to control and subjugate us. There is nothing unnatural about self-defense and fighting to live. Violence is a necessary response to the brutality of this death-machine. If individuals are unable to make this break from our "master's" controlling of our mode of thinking and acting, they should at least not attempt to smother and denounce those who do. Peace is an abstraction just like violence. Yes we want to live in a nurturing and harmonious environment, but even the most docile of creatures will use physical force to survive. The time is over for debating over the use of violence. We must now decide how and where to implement it effectively.

Resisting in insurrectionary and combative ways is important, but we must also learn to move quietly and in the darkness. The ELF has been quite effective at this, as have been a number of revolutionary underground groups of the past. The ELF comes from a militantly ecological perspective and is organized in decentralized autonomous cells, making it a

CONTACTS ...and Some Web Links:

Reclaim Defend Collective (The Final Days)
PO Box 424 Redondo Ave
Long Beach, CA 90804

Animal/Earth Liberation Prisoner Support
BM Box 1160, London
WC1N 3XX UK

ANARCHY: a journal of desire armed
PO Box 1446
Columbia, MO 65205-1446

A-News
PO Box 30557
Athens 10033 Greece

Antipathy
PO Box 11703
Eugene, OR 97440

APLAN
818 SW 3rd Ave, PMB #354
Portland, OR 97204

Claustrophobia
PO Box 1721
Baltimore, MD 21203

Coalition Against Civilization
PO Box 835
Greensburg, PA 15601

CrimethInc. (Ex)Workers' Collective
2695 Rangewood Drive
Atlanta, GA 30345

Do or Die!
c/o Priory House
PO Box 2971
Brighton, East Sussex
BN2 2TT UK

Earth First! Journal
PO Box 3023
Tucson, AZ 85702

ELF Press Office
PO Box 4783
Portland, OR 97208

Fifth Estate
4632 Second Ave
Detroit, MI 48201

Green Anarchist
BCM 1715 London
WC1N 3XX UK

Liberation Collective
2 NW Third St.
Portland, OR 97207

Live Wild or Die! (LWoD)
PO Box 580444
Minnieapolis, MN 55458
g-spot@tao.ca

Mayhem Productions
PO Box 5841
Eugene, OR 97440

No Compromise
PO Box 1440
Santa Cruz, CA 95060

North American Earth Liberation PrisonersSupport Network
POB 11331
Eugene, OR 97440

Profane Existence
PO Box 1721
Minneapolis, MN 55408

South Chicago ARA/ABC
PO Box 721
Homewood, IL 60430

Venomous Butterfly
(Willful Disobedience)
41 Sutter St suite 1661
San Francisco, CA 94104

The Shamrock House
Info-shop and Community Space
1080 W. 3rd Ave
Eugene, OR 97402
(541) 242-0943
shamrock@efn.org

Eugene Active Existence
(email: eae@efn.org)
http://www.fruitiondesign.com/eae
A-Infos Int'l Anarchist News Service
http://www.ainfos.ca/en/
Info-shop
http://infoshop.org
Earth Liberation Prisoners (UK)
http://www.geocities.com/RainForest/Jungle/1664/
Earth Liberation Front Press Office
http://www.earthliberationfront.com
Frontline (Animal Lib) News Service
http://www.enviroweb.org/ALFIS/
Free Mumia Abu-Jamal
http://www.mumia.org
Gateway to Anarchy
http://www.infoshop.org/
Anarchist Black Cross Federation
http://burn.ucsd.edu/~abcf/
Claustrophobia (anti-prison anarchists)
http://www.charm.net/~claustro
Liberation Collective (Portland)
http://www.aracnet.com/~libcoll/
Global Action Against Capitalism
http://www.lobsterparty.org
Security Culture
http://www.nocompromise.org/features/security.html
Eco-Action (Do or Die, EF!-UK)
http://www.eco-action.org
Killing King Abacus (U$)
http://www.geocities.com/kk_abacus/
No Compomise (U$A - animal lib)
http://www.nocompromise.org
Class War (UK)
http://flag.blackened.net/revolt/last_cw.html
Future Primitive By John Zerzan
http://www.eco-action.org/dt/futureprim.html
Left Bank Books
http://www.leftbankbooks.com
Situationist International Archive
http://www.nothingness.org/SI/index.html
Anti-Civilization Archive
http://216.173.196.221/kr/anarprim.htm
Primitivism
http://ww.primitivism.com
Feral: a journal towards wildness
http://www.angelfire.com/journal2/feraltowardswildness
Coalition Against Civilization
http://www.emote.org/CAC/speciestraitor.htm/
Spunk Press Library
http://www.spunk.org/
Zero Work
http://www.whywork.org/about/links.html
and many more. . .

DISORDERLY CONDUCT

GREEN ANARCHY, the BLACK-CLAD MESSENGER, Break the Chains, *Spirit of Freedom*, Bring The War Home, FUCK YOU BEARDEN, FUCK THE SYSTEM (FREE and CRITTER'S ZINE), and many other Anarchist titles are distributed by:

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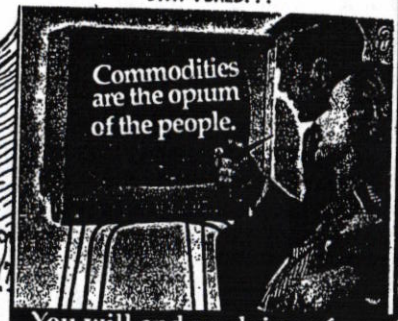
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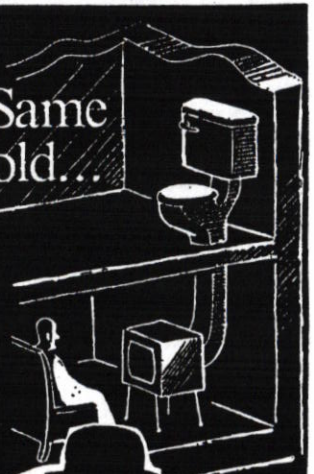


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what's goin' on in Eugene?

perfect example of insurrectionary-green anarchy in practice. The ELF has brought a glimmer of hope for a chance of another reality, but it can only go so far. Even the seemingly unending stream of actions can do little more than inspire others to take action and slow down the destruction of life. This is said not to take anything away from those who are risking their life and "relative" freedom, for they are our people's warriors, but we need to be realistic about what we are up against. All current insurrectionary activity would need to increase many many times to even become a real danger to those in control. Actions in the streets and in the night would achieve more damage if they became even more strategic. This summer's black-outs, droughts, and proposed drilling for oil in the arctic, should make one think that infrastructural damage would be the most effective way to proceed. Feel free to use your imagination here (internet, dams, power grids, military installations, highways, etc.). If one can look beyond the single issues in their politics, then why not in action. This is why you will see very little about "animal liberation" in many green-anarchist publications, unless specifically addressing more systemic problems. Not that those who liberate caged and tortured animals are not courageous, but it is like trying to save every soul at a time from damnation. Keep in mind, time is something we don't have the luxury of.



As we decide the most useful places to focus our time, we must also look at how we do so. This is where revolutionary discipline comes in. We must live, eat, and breathe our passion for a different world. Any half-assed attempt will not only fail miserably, but will also get most of us imprisoned or killed. While it should be exciting and fun, this is no game, and we certainly have no time for selfishness, egos and insecurities. The state and the dominant forces do not take kindly to subversion, neither should we. Let's get serious.

Finally, as we reassess our situation, and think of other places we have been, and places we may go, let's question all the foundations that have built this grotesque reality. My instincts tell me it began to get this ruinous thousands of years ago when we began to become fractured from the earth, ourselves, and each other. When we could no longer exist within, and needed to exist above, nature. From symbolic thought, to domestication, to industrialization, to genetically-engineered cybernetics, we have come a long way into this emptiness. Let's see if we can't try to change that. I don't think we have much of a choice.

So, What's in Disorderly Conduct #4?

Welcome to our little "sketch" pad we call ***Disorderly Conduct***. We continue to try to provide a cross-section of the green-anarchist movement, in Eugene and around the world, from an insurrectionary perspective. This issue contains some original writings, and reprints from a selection of people, publications, and websites we find to be inspirational and important to our struggle. Although our intention was to scale down this publication, it was impossible due to all the information and ideas we were flooded with, much of which we had to cut. ***DC #4*** is full of action updates and communiqués, information on various forms of indigenous resistance, insurrectionary activities, prisoner updates, criticism of the anarchist movement, a section on symbolic thought, bitter and sweet rants, collages, and tons of contacts which are vital to staying in touch with this very dynamic movement. We hope you enjoy this compilation, and make as many copies as you can scam. Thanks to everyone who's writings and art we used, and fuck you if you think we stole it! As always we love feedback and submissions. Our deadline for the winter issue is October 22nd, the International Day of Action Against the Pigs! **Good Luck!**



revoltingly yours,
the "Bring On the Ruckus" Society
PO Box 11331
Eugene, OR 97440

Check out issues of DISORDERLY CONDUCT #1, 2, and 3

Notes on Alienation

Killing KING ABACUS #2

Notes on Alienation

A whole series of alienations has spread to separate us from all that surrounds us; social alienations, so commented upon by anarchists and Marxists alike, include private property, exchange, and the division of labor: all that separates us from our conditions of existence. Within capitalism, social alienations interpose themselves between humans and their activity. Most directly, alienation is the gap between desire and what is socially valued (for capitalism, valued as productive of surplus value). Yet alienation occurs on another level as well: that of the alienation of power, our power to act, which is separated from us and instituted in the State form. The young Marx commented on this, although in later Marxists a critique of alienated power is painfully absent. The maintenance of alienated power is what politics is all about: it is the apportioning or arrangement of alienated power. Parties are political in that they try to claim a portion of alienated power by claiming to represent the interests of a section of society. An anti-politics is a self-organization of people's power not a claim on alienated power; it is the self-activity of people reclaiming their power by using their power and the fight against its realienation into permanent institutions.

Unfortunately, many anarchists today also seem to lack any critique of alienated power: this has become especially clear during the recent sweep of anti-globalization protests. Some anarchists are calling for a shift to a form of alienated power different from the one we have at present, and yet not questioning the alienation of power in general: this usually takes the form of a vague call for more democracy, which maintains and institutionalizes a separation between decision and action (See our article "The Anarchist Ethic in the Age of the Anti-Globalization Movement" in this issue for a more in depth discussion of alienated power and the current anti-globalization protests.) Secondly, it is important to understand value as an activity and pertaining to activities; in this society, economics usually defines value as pertaining to objects, thus activities and processes are ideologically reified into things. Therefore, capitalist valorization also alienates us from our power to act, from our activity, and from our desires.

Yet some anarchists take the critique of alienation much further. Social alienation, in the form of private property, exchange, the division of labor, and alienated power, can be thought of as second order alienation. These are specific forms that first order alienation takes in our society. The split between Subject and Object is a first order alienation; it is based in a consciousness which is self-reflexive in its understanding of itself. This alienation of Subject and Object, of human and nature, is mediated by productive activity and language. However, rejection of all mediation and alienation in general is close to a mysticism in its idealization of the identity of the Subject and Object. This is an idealization of nature and demands forgetting species consciousness, language, etc.

While we certainly believe it is important to have a more critical perspective on these second order alienations, we think it is a mistake to believe that social revolution can bring about a unity between Subject and Object, between self and nature, in the fullest sense. Overcoming first order alienations, of course, is impossible without first overcoming second order alienations, and if a successful social revolution were to finish off the State, and private property and the division of labor were to disappear, individuals may wish to attempt the task of overcoming first order alienations. Those who try to overcome the first order in the present usually wander off into the realm of the mystical, Hakim Bey being a notable example (this is not to suggest this is something individuals should avoid--it is, of course, entirely up to them whether to undertake such a task--only that to begin with the first is to attempt a mystical unity and to depart from humanity and from any attempt to overcome second order alienations socially). It seems like the focus on first order alienations is in part derived from an extreme pessimism towards the possibility of any fundamental change in our society; in this sense it is a symptom that is closely related to New Age philosophy.

Primitivism distinguishes itself in part by its thorough critique of all forms of alienation of first and second order. Yet as a critique it tends to concentrate its force on first order alienations. Most primitivists clearly understand that the first order of alienations could not be overcome without a social revolution, but a focus on the first order instead of the second offer little insight to how we are to overcome either orders of alienation: this is because most of these critiques grow out of philosophical reflection rather than a theoretical reflection upon practice.

If we are to develop an insurrectionary anti-politics, we need to be clear and thorough in our critique of alienation without falling into mysticism or politics, and without idealizing a unity that may never have existed and to which social revolution cannot return us.

Killing King Abacus PO Box 6404 Eureka, Ca 95502
http://www.geocities.com/kk_abacus
kk_abacus@yahoo.com



Resistance volume 2, number one.

The "Journal of the North American Earth Liberation Front (ELF) Press Office very is impressive. Printed in magazine format, this newsletter publishes the full text of all ELF communiqués from October 2000 to April 2001. It is inspiring to view this collection of communiqués all in one place; from the latest Long Island actions to the anti-biotechnology actions in California to the Northwest attacks on the timber industry. Other standouts in this issue include: "*Is the ELF a terrorist and violent organization?*" and a critical piece on career-oriented environmentalists that has some great quotes from Sierra Clubbers condemming direct action. Single copies are $5 (US) and $6 (elsewhere). Wholesale rates are available as well. *Resistance*, POB 4783, Portland, OR 97208; 503-478-0902; lesliejames@tao.ca.

Le Feu de Femme
(The Fire of Womyn)

This zine discusses struggles faced by women, construction of gender, and herbal treatments for health problems that women may encounter (especially reproductive concerns), among other insightful articles. Undoubtedly, my favorite piece was "Wimmin in Pre-History," which discusses the freedom and equality women enjoyed in non-hierarchical hunter-gatherer groups prior to the "tragedy of civilization," as *Le Feu de Femme* puts it. With these articles and other such notable ones as "Sex Work," which explores the idea of a woman's right to use her body for money should she so desire, and a discussion of the history of women's medicine, *Le Feu de Femme* is a necessary read for anarchist women *and* men who are truly committed to gaining knowledge of women's history, health, and daily struggles. Contact realitywhitewash@hotmail.com for availability and prices.

Live Wild Or Die (LWOD)

Its about fuckin' time! We finally received the long awaited (since July '98) new issue of *LWOD*, and it looks smokin'. Towards the beginning, there is a new original piece by Ted Kaczynski entitled "When Nonviolence is Suicide", which explains the necessity for self-defense. There is no shortage of anti-industrial and anti-authoritarian essays, graphics, and artwork done in *LWOD*'s Luddite cut-and-paste tradition. There are several pages of obscure news-clippings dealing with eco-actions, poetry, and updates on international struggles. There is an interesting interview with "no-wing" militia women, Carolyn Chute, entitled "Wicked Good Militia" and of course *LWOD*'s famous "Eco-Fucker hit list". This paper continues the vital "No Compromise" approach which made it infamous, not only to radical environmental, but also the FBI. So, be sure to pick this one (wearing rubber gloves and sun glasses from an anonymous PO Box...) Send $3-5 to POB 580444 Minneapolis, MN 55458.

The Final Days no. three

This revolutionary and illegalist publication is put out by the Southern Kalifornia Anarchist Alliance. Their stated mission is "to promote insurrectional anarchism and provide a forum for those who are uninspired by the arm chair theorizing, bickering, and general leftist stagnation of a certain portion of those who identify as anarchists." This zine does not hold back their feelings about the pigs, as seen in their awarding Jerome E Lance, chief of the Long Beach Police Department, the winner of the *Final Days*' "most likely to end up in a mine shaft" award. This issue features first-hand accounts and updates pertaining to the May 1st battles with the Long Beach pigs, a statement on "Why you shouldn't trust authoritarians or reformist leftists", the importance of militant anarchist training, and a really interesting article called "Life In Prison", which contimplates on our daily isolations and the restraints on the joy life could be. Most impressive is that in the midst of urban hell, a resistance with a strong ecological emphasis is awakening! Please send $1 to the Reclaim-Defend Collective; PO Box 424, 996 Redondo Ave. Long Beach, CA 90804.



The Disgust of Daily Life

This 30-page pamphlet put out by Kevin Tucker of the Coalition Against Civilization is a very impressive critique of the alienation and isolation of our daily lives. As states in the intro, "Our culture suffers from an extreme personality disorder. It seems that it is wearing so much armor, that it forgets it's even connected to its' body. The face is so proccupied with make-up that it forgets to look down." Kevin has a unique way of expressing his feelings about civilization in metaphoric, poetic, and intelligent ways which are accesible to most people. This is a great zine to give someone who has not yet taken a deeper look at the miserable conditions we live in under the artificial systems of domination and domestication. It is not, however, defeatest. In fact it hopes that we can return to a wild state through resistance. As it concludes, "We are the gears, the cities, the future, and we can stop the megamachine. Not another minute shall we live for Civilization. It is time to start living." PO Box 835 Greensburg, PA 15601 or coalitionagainstcivilization@hotmail.com

...just some zines to check-out!

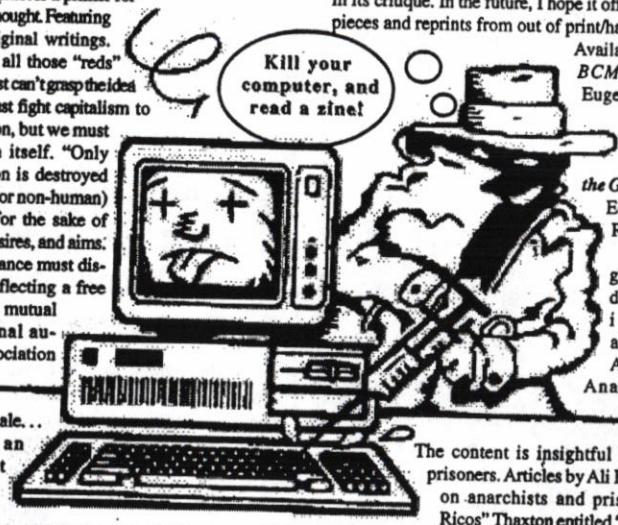
Do or Die: Voices from the Ecological Resistance. #9

Wow! The long awaited (since summer 1999) issue #9 of the best eco-anarchist zine out there has finally made it to the states. Although not as compelling as the last issue, *Do or Die* has once again produced an amazing publication that resembles a book more than an annual zine. Tight layout, critical analysis, humor, reviews, reflection...all the things that American EF? is lacking!

The coverage of Prague, worldwide resistance to biotechnology, May Day, the controversial article "Give up Activism," and its postscript is excellent. There are informative profiles on French bank robber Jacques Mesrine, Black anarchist Lorenzo Komboa Ervin, and anti-terrorism bills throughout the world. Unfortunately, *Do or Die*'s coverage of Seattle is pretty lame. It seems that they believed the propaganda put out by the Ruckus Society and the Direct Action Network about everyone working together nicely. Thus, it really failed to voice any anarchist voices about the "battle in Seattle." Nonetheless, this zine is necessary reading for the American green anarchist community. Contact *Do or Die*, c/o Prior House, 6 Tilbury Place, Brighton, BN2 2 GY, UK doordtp@yahoo.co.uk; www.eco-action.org/dod. Do not send US checks or money orders but send well concealed cash or UK blank money orders.

Our Enemy, Civilization: An Anthology Against Modernity

This new pamphlet is a primer for anti-civilization thought. Featuring reprints and original writings. It is a must for all those "reds" out there who just can't grasp the idea that we cannot just fight capitalism to avoid domination, but we must end civilization itself. "Only when civilization is destroyed will life (human or non-human) flourish freely for the sake of its own needs, desires, and aims. A genuine resistance must display qualities reflecting a free society, such as mutual affinity, personal autonomy, free association and a small organizational scale... resistance is an acknowledgment that civilization is the enemy, and the very act embodies the reclamation of one's life for oneself." Available for $2 from PO Box 11331, Eugene, OR 97440.



Spirit of Freedom June/July 2001

This issue of the North American Earth Liberation Prisoners Support newsletter features updates on political prisoner Jeffrey Luers (Free), the Santa Cruz 2, Mark Sands, Rob Thaxton, among others. Also in this issue, there is an article on the importance of prisoner support by POW Michael Collins. In addition to the usual up-to-date prisoner listings, Spirit of Freedom provides news on even more new "anti-terrorism" legislations being proposed across the US on both the state and federal level. Spirit of Freedom is available free to prisoners and for two stamps to everyone else from NAELPSN, PO Box 11331, Eugene, OR, 97440.

Bring the War Home. Vol. 1: Forgotten Heroes

This zine focuses on two underground guerrilla groups from the 1970s who waged war on the US government: the Black Liberation Army and the Weather Underground. Future volumes will be released soon, Including the George Jackson Brigade, the United Freedom Front, the Angry Brigade, and more! Available for $1 or three stamps from POB 11331, Eugene, OR 97440.

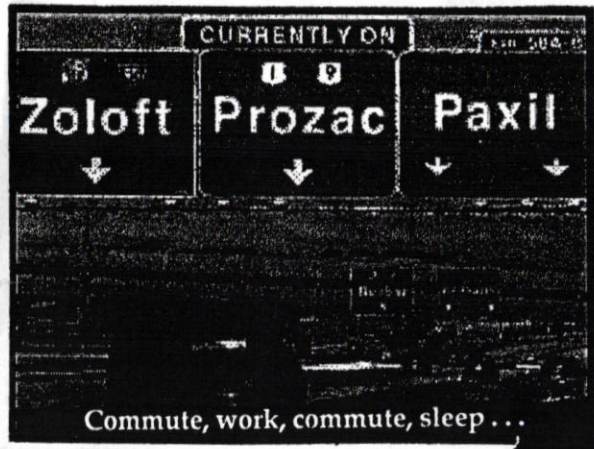
***Black Clad Messenger* #18**

As usual, this bi-monthly focuses on action and lots of it. Renamed a "*Journal of Revolutionary Anti-Industrial Anarchism*", *BCM* offers analysis and reporting of events and actions particularly relevant to the Pacific Northwest but definitely interesting to others. This issue's standouts include pieces on domestication, "No matter where you look" by Derrick Jensen, and a massive section detailing resistance against industry and civilization. This zine continues to get better and sharper in its critique. In the future, I hope it offers more original pieces and reprints from out of print/hard to find books. Available for $2 from *BCM*, POB 11331, Eugene, OR 97440.

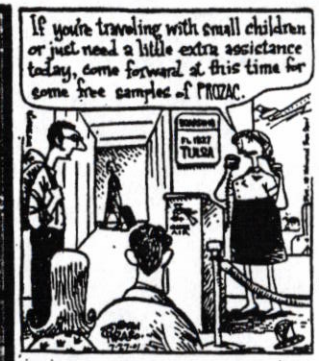
The Defiant - Prisoners in the Global Resistance
Edited by Rob Los Ricos and APLAN

There is not a group in the US doing more for imprisoned anarchists than APLAN, the Anarchist Prisoner Legal Aid Network. The content is insightful and written by prisoners. Articles by Ali Khalid Abdullah on anarchists and prison, Rob "Los Ricos" Thaxton entitled "Red, White and Blue Fascism" on rape in prison, and Greek anarchist Nikos Maziotis's "plea" to the court are the standouts of this collection. Additionally, there is a comprehensive listing of all sorts of prisoners as well as profiles on individuals such as UK anarchist Mark Barnsly, Chris Plummer, Ojure Lutalo and Harold Thompson. This is a must read. Send at least $3 to APLAN, 818 SW 3rd Avenue, PMB #354, Portland, OR 97204, aplan@tao.ca

"My aim is to agitate and disturb people. I'm not selling bread, I'm selling yeast."



Commute, work, commute, sleep . . .



Symbolic Thought was essential in creating the destructive world we live in. We were once a part of nature, and we perceived our world in this way. Like any other creature, instinct and direct experience were our primary modes of perception and this was reflected in how we constructed our reality. We ate what our bodies knew we could eat. We knew how to create our shelter like a bird knows how to make a nest. We did not need to read a book or go to school to "learn" how to "live". We were wild. Communication was the expression of pure emotion, and not mediated by language. I don't know if we can erase thousands of years of fracture from our wild selves, but I do know I want to be feral. To move in this direction, we need to question how we got here. I believe the major factor was our mental ability to separate ourselves from nature. It could only have happened by looking at the world in abstract ways. Domination of the earth is not seen anywhere but within the human species, and it can only have happened by turning the web of life into an object. Of course, many other factors were involved and helped to bring about global domination, but symbolic thought, or the need to make an abstraction of our reality, is at the root of this destructive reality.

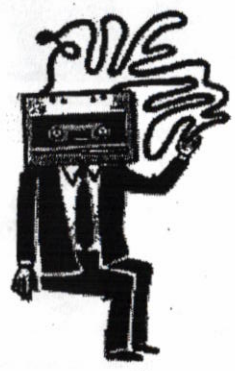
Wrath

It's not science per se that draws
my wrath,
Or some of its remarkable physical achievements,

It's the way
that slowly,
gradually,
our minds,
our perceptions,
... our beings,
are changed
by the limits of physical tangibility,

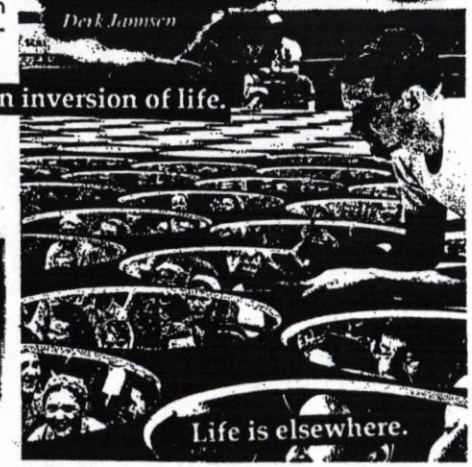
We are beginning to believe in
and to trust
only that which we can physically measure,
And if we do that,
We will have lost the beauty,
and the magic,
And we will have lost most
of life.

Derk Jansen



Culture is an inversion of life.





Life is elsewhere.

Civilization is like a jetliner

T. FULANO

Civilization is like a jetliner, noisy, burning up enormous amounts of fuel. Every imaginable and unimaginable crime and pollution had to be committed in order to make it go. Whole species were rendered extinct, whole populations dispersed. Its shadow on the waters resembles an oil slick. Birds are sucked into its jets and vaporized. Every part, as Gus Grissom once nervously remarked about space capsules before he was burned up in one, has been made by the lowest bidder.

Civilization is like a 747, the filtered air, the muzak oozing over the earphones, a phony sense of security, the chemical food, the plastic trays, all the passengers sitting passively in the orderly row of padded seats staring at Death on the movie screen. Civilization is like a jetliner, an idiot savant in the cockpit, manipulating computerized controls built by sullen wage workers, and dependent for his directions on sleepy technicians high on amphetamines with their minds wandering to sports and sex.

Civilization is like a 747, filled beyond capacity with coerced volunteers — some in love with the velocity , most wavering at the abyss of terror and nausea, yet still seduced by advertising and propaganda. It is like a DC-10, so incredibly enclosed that you want to break through the tin can walls and escape, make your own way through the clouds, and leave this rattling, screaming fiend approaching its breaking point. The smallest error or technical failure leads to catastrophe, scattering your sad entrails like belated omens all over the runway, knocks you out of your shoes, breaks all your bones like egg shells.

(Of course civilization is like many other things besides jets — always *things* — a chemical drainage ditch, a woodland knocked down to lengthen an airstrip or to build a slick new shopping mall where people can buy salad bowls made out of exotic tropical trees which will be extinct next week, or perhaps a graveyard for cars, or a suspension bridge which collapses because a single metal pin has shaken loose. Civilization is a hydra. There is a multitude of styles, colors, and sizes of Death to choose from.)

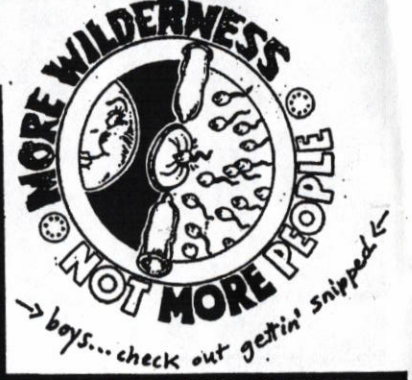
Civilization is like a Boeing jumbo jet because it transports people who have never experienced their humanity where they were, to places where they shouldn't go. In fact it mainly transports businessmen in suits with briefcases filled with charts, contracts, more mischief — businessmen who are identical everywhere and hence have no reason at all to be ferried about. And it goes faster and faster, turning more and more places into airports, the (un)natural habitat of businessmen.

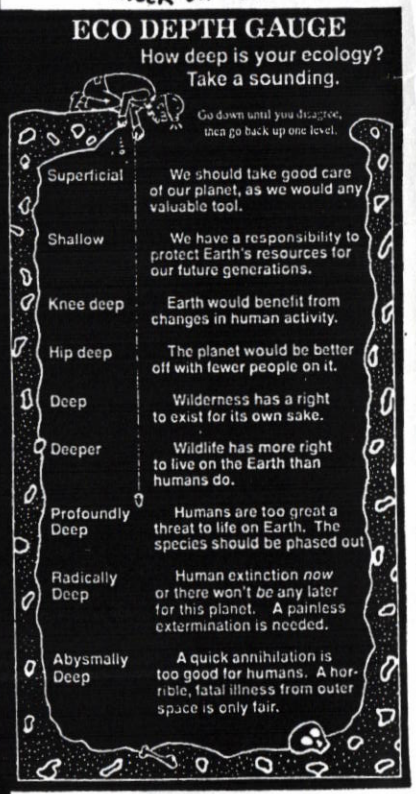
It is an utter mystery how it gets off the ground. It rolls down the runway, the blinking lights along the ground like electronic scar tissue on the flesh of the earth, picks up speed and somehow grunts, raping the air, working its way up along the shimmering waves of heat and the trash blowing about like refugees fleeing the bombing of a city. Yes, it is exciting, a mystery, when life has been evacuated and the very stones have been murdered.

But civilization, like the jetliner, this freak phoenix incapable of rising from its ashes, also collapses across the earth like a million bursting wasps, flames spreading across the runway in tentacles of gasoline, samsonite, and charred flesh. And always the absurd rubbish, Death's confetti, the fragments left to mock us lying along the weary trajectory of the dying bird — the doll's head, the shoes, eyeglasses, a beltbuckle.

Jetliners fall, civilizations fall, this civilization will fall. The gauges will be read wrong on some snowy day (perhaps they will fail). The wings, supposedly defrosted, will be too frozen to beat against the wind and the bird will sink like a millstone, first gratuitously skimming a bridge (because civilization is also like a bridge, from Paradise to Nowhere), a bridge laden, say, with commuters on their way to or from work, which is to say, to or from an airport, packed in their cars (wingless jetliners) like additional votive offerings to a ravenous Medusa.

Then it will dive into the icy waters of a river, the Potomac perhaps, or the River Jordon, or Lethe. And we will be inside, each one of us at our specially assigned porthole, going down for the last time, like dolls' heads encased in plexiglass.







Green Anarchy #6 Is Out!

For those who haven't seen *GA* before, it's time to check it out. As of issue #5, a new collective of mostly insurrectionary green-anarchists and primitivists have been putting out this paper. It has finally found a focus and will no longer include contradicting and irrelevant ideas, like those coming from social ecologists and "red" anarchists. It will focus on radical ecological direct action, indigenous struggles, eco-feminism, insurectionary activities, and theoretical discussions. ***Disorderly Conduct*** works closely with this collective, so there is some overlap, but *GA* tends to be more specific with its focus. Subscriptions are encouraged.

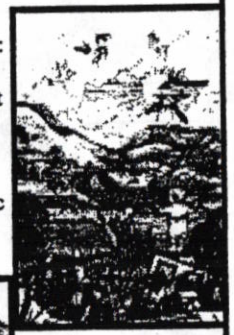
It's real simple to subscribe to ***Green Anarchy***. Here are the rates:

US	5 Issue Sub. $10
Canada	5 Issue Sub. $13
Europe	5 Issue Sub. $18

Other countries-
Please contact us for prices via email or by post.

Send well concealed cash, postal money orders or checks made out to *Green Anarchy* and mail to POB 11331, Eugene, OR 97440. Email us at greenanarchy@tao.ca with any questions or orders.

GA Issue #5 includes:
Anarchist Epistemology
The EZLN Is Not Anarchist
The Masculinization Of Militancy
History Of The Black Bloc
action updates,
and much more!





GA Issue #6 includes:
Against Mass Society Feminism: A Male Anarchist Perspective
Thoughts On Subversion From Two Yippie Elders
The Earth's Lament
Women and the Spectacle
action updates,
and much, much more!

FUCK THE SYSTEM AND MORE!

This hour long video compilation contains radical documentary-style music videos:

- **"Fuck The System"**, a twenty-five minute music-documentary of the past two years of anarchist uprisings in Eugene and around the world, featuring "All Along The Watchtower" and much, much more!
- **"Bush Killa"**, the controversial video which brought Eugene's radical cable-access show, "Cascadia Alive!", to the attention of the Secret Service.
- **"There Is No Time"**, a collage of our destructive culture set to a song from Lou Reed.
- **"Smash The State"**, a clay-mation short set to a tune by the Coup.
- **"Police State"**, a look at the fascist force we are up against, with music by Dead Prez.
- **"Wake-Up"**, J18 "historic re-enactment" footage set to Rage Against The Machine.
- **"Give The Anarchist A Cigarette"**, a collage of ELF actions set to the music of Chumbawamba, from the new video "Ignite The Revolution"
- **"Talkin' About A Revolution"**, dedicated to Carlo Giuliani, this video contains footage from the G-8 protests in Genoa, set to music by Tracy Chapman.

To obtain a copy, send $12 (blank check or postal money order or well-concealed cash) to: Fuck The System, PO Box 11331, Eugene, OR 97440

U.S. off the Planet

An evening in Eugene with Ward Churchill and Chellis Glendinning. Both discuss ideas of decolonalization and resistance to oppression. $12 from pickaxeprod@igc.org or www.cascadiamedia.org or 1-888-PICKAXE

Igniting The Revolution: An Introduction to the Earth Liberation Front

The the first video in existence discussing the ideology of the ELF, and the logic and necessity of using covert direct action to protect life on earth. Produced and distributed by the North American ELF Press Office based in Portland, Oregon. 20 Minutes. This video can be ordered for $10.00 ppd within the U.S. and $12.00 elsewhere.

Make checks and/or money orders payable to: Resistance, P.O. Box 4783, Portland, OR 97208



WANTED

JELLO BIAFRA



FOR BEING A COMPLETE FUCKING ASSHOLE!

Jello is a liberal piece-of-shit. I had the displeasure of witnessing one of his Green Party/self-promotional pieces recently in Eugene. Luckily I was doing community service, and did not have to pay the ten dollar fee that the mostly ex-punk/yuppie crowd gladly handed over. I did not expect much from this pop icon (don't fool yourselves kids, punk is fully a part of american pop culture), since he had denounced the property destruction in Seattle. He claimed that the "Eugene Anarchists" had ruined the WTO protests and that once the first window shattered, the focus would inevitably be on rambunctious young followers of John Zerzan. Jello has fully embraced liberal politics, although he tries to maintain a "fuck you" language and demeanor. At one point he ran off a wish list that was part of his platform when he ran for the Green Party's presidential candidate. Some of the most pathetic that I can remember were: every person required to use canvas bags when shopping, no more paper napkins and plates, the election of all local cops, the end to the censorship of music, along with the usual reformist and statist ideas. He ended the evening by begging for more money to help him in his legal battles over the royalties to Dead Kennedy songs, before heading back to his Bay area machine. **Fuck this guy!**

Jello Says:

"I don't feel we have evolved far enough as a species to make anarchy work in society itself"

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ANARCHY PRODUCTIONS

NEW



When we get out of the glass bottles of our ego,
and when we escape like squirrels turning in the cages of our personality
and get into the forests again,
we shall shiver with cold and fright
but things will happen to us
so that we don't know ourselves

Cool, unlying life will rush in,
and passion will make our bodies taut with power,
we shall stamp our feet with new power
and old things will fall down,
we shall laugh, and institutions will curl up like burnt paper

D H. LAWRENCE

What are you? What am I? Intersecting cycles of water, earth, air and fire, that's what I am, that's what you are.

Water—blood, lymph, mucus, sweat, tears, inner oceans tugged by the moon, tides within and tides without. Streaming fluids floating our cells, washing and nourishing through endless riverways of gut and vein and capillary. Moisture pouring in and through and out of you, of me, in the vast poem of the hydrological cycle. You are that. I am that.

Earth—matter made from rock and soil. It too is pulled by the moon as the magma circulates through the planet heart and roots suck molecules into biology. Earth pours through us, replacing each cell in the body every seven years. Ashes to ashes, dust to dust, we ingest, incorporate and excrete the earth, are made from the earth. I am that. You are that.

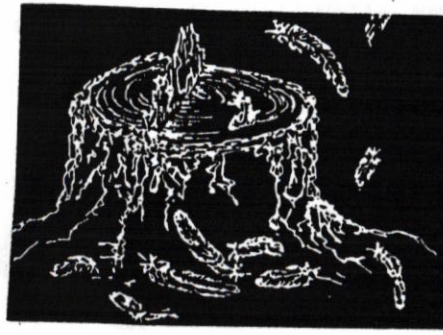
Air—the gaseous realm, the atmosphere, the planet's membrane. The inhale and the exhale. Breathing out carbon dioxide to the trees and breathing in their fresh exudations. Oxygen kissing each cell awake, atoms dancing in orderly metabolism, interpenetrating. That dance of the air cycle, breathing the universe in and out again, is what you are, is what I am.

Fire—fire from our sun that fuels all life, drawing up plants and raising the waters to the sky to fall again replenishing. The inner furnace of your metabolism burns with the fire of the Big Bang that first sent matter-energy spinning through space and time. And the same fire as the lightning that flashed into the primordial soup catalyzing the birth of organic life.

You were there, I was there, for each cell of our bodies is descended in an unbroken chain from that event.

JOHN SEED AND JOANNA MACY





You are the last whale,
washed up on a far beach
The waves are pushing against you
Your brothers and sisters are gone
The light is too bright for your eyes
You cannot breathe
Small children are throwing rocks and laughing,
climbing onto your body
You die alone, your ears full of wind

You are the last buffalo
The sun is setting over the plains
You stand alone, enormous,
heavy with fur, lonely
You are tired of running, tired of running
All of your friends have gone
It seems even the earth has turned against you
There is not one to say goodbye
You rest, listening to the wind

When the time is right,
the spirit of the wolf returns

GARY LAWLESS

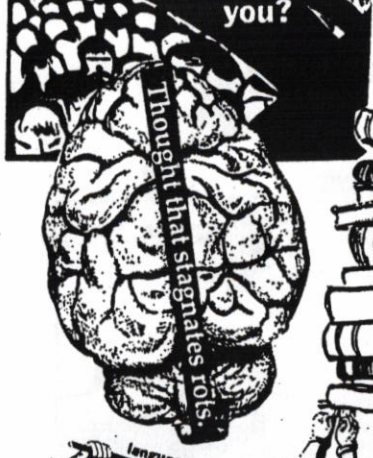


June 2
Amsterdam (at Chloë's, with Phoebe and Heloise)

Dearest E—,

No, you haven't understood what I'm talking about at *all*. In your hurry to purchase for yourself the image of "political activist" (or, worse, theorist)—whatever that is—you've concluded that *everything* must be "political"—whatever *that* is! For the farther you expand the meaning of any word, the blurrier it becomes, and the more useless. Once *everything* is political, then "political" means nothing all over again, and we have to start from scratch.

So, assuming "political" isn't just a meaningless all-purpose word . . . Of course there are "political" ways to look at every issue, including one's own mortality—I wasn't trying to deny *that*. That, in fact, is exactly my point: once you begin to think of yourself as "political," once you start to think in terms of analysis and critique—worse yet to think of yourself as *having* a critique—you come to approach *everything* on those terms, you try to fit *everything* into your analysis. Being "political" becomes a cancer that slowly spreads to every corner of your being, until you can't think about anything except in terms of class struggle or gender or whatever.





And there is no analysis, no ideology (because that's what we're talking about here, with your insistence on the politics of living and the theory of politics) broad enough to capture everything that life is. An ideology, just like an image, is always something you have to purchase—that is, you must give up a part of yourself in return for it. That part of yourself is every aspect of the world, every deliciously complex experience, every irreducible detail that won't fit into the framework you've so proudly constructed.

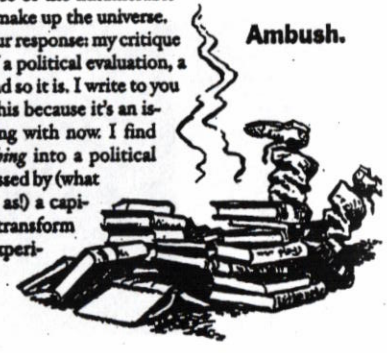


Sure, you can look at oral sex and sunsets and love songs and really good Chinese food in terms of political issues, or even approach them in a way that is political in a far less superficial sense—but the fact is that when you're there in those moments there are things that escape any kind of comprehension, let alone expression, let alone analysis. Living and feeling are simply too complicated to be captured completely by any language, or any combination of languages. Just like that fucking halfwit Plato, the casualty of ideology (which I'm begging you not to be) comes to doubt the reality of anything he can't symbolize with language (political or otherwise), because he's forgotten that his symbols are only convenient generalizations to stand in place of the innumerable unique moments that make up the universe.

"In social matters, no one can pretend to posses the whole truth, or to be immune from self-deception. Those who do so pretend—whether they call themselves Socialists, Communists, Anarchists, or anything esle—and who, once in power, destroy on the strength of this pretension other ideas, ecentually establish a kind of social inquisition. And, like all inquisitions, they stifle all truth, all justice, all progress, life, the very breath of a Revolution." Volino

I can anticipate your response: my critique of the political is itself a political evaluation, a part of my ideology. And so it is. I write to you so vehemently about this because it's an issue I'm really struggling with now. I find myself turning *everything* into a political tract or critique, possessed by (what my ideology describes as!) a capitalistic compulsion to transform all my feelings and experi-

Ambush.



Come join the circle dance of jolly fools
Squatters and crusties who make their own rules
Riverbed beggars, carousers and thieves
Our only motto: anarchy!

tory) as consisting of mostly future, proportionately speaking, she will see herself as fairly free to choose her own destiny and exert her will upon the world. But if her world-view places most of the world in the past, that puts her in a position of powerlessness: not only is she unable to act upon or create most of world in which she exists, but what future does remain is already largely predetermined by the effects of events past.

Who, then, would want to be a meaningless fleck near the end of the eight thousand year history of human civilization? Conceiving of the world in such a way can only result in feelings of futility and predetermination. We must think of the world differently to escape this trap—we must instead place our selves and our present day existence where they rightfully belong, in the center of our universe, and shake off the dead weight of the past. Time may well extend before and behind us infinitely, but that is not how *we* experience the world, and that is not how we must visualize it either, if we want to find any meaning in it. If we dare to throw ourselves into the unknown and unpredictable, to continually seek out situations that force us to *be* in the present moment, we can break free of the feelings of inevitability and inertia that constrain our lives—and, in those instants, step *outside* of history.

What does it mean to step outside of history? It means, simply, to step into the present, to step into yourself. Time is compressed to the moment, space is concentrated to one point, and the unprecedented *density* of life is exhilarating. The rupture that occurs when you shake off everything that has come before is not just a break with the past—you are ripping yourself out of the past-future continuum you had built, hurling yourself into a vacuum where *anything* can happen and you are forced to remake yourself according to a new design. It is a sensation as terrifying as it is liberating, and nothing false or superfluous can survive it. Without such purges, life becomes so choked up with the dead and dry that it is nearly unlivable—as it is for us, today.

Forget everything you've been taught.
Start by dreaming.





None of this is to say that we should condone the deliberate lies of those who would *rewrite* history, with the intention of trapping us even deeper in ignorance and passivity than we are now. But the solution is not to combat their supposed "objective truths" with more claims to Historical Truth—for it is not *more* past we need, to weigh upon us, but more attention to today. We must not allow them to make our lives and thoughts revolve only around what has been; instead we must realize that it is up to us to reveal what is true about the present and what is possible from here.

So what can we embrace in place of History? Myth. Not the obscurist superstitions and holy lies of religion and capitalism, but the democratic myths of storytellers. Myth makes no claims to false impartiality or objective Truth, it does not purport to offer an exhaustive explanation of the cosmos. Myth belongs to everyone, as it is made and remade by everyone, so it can never be used by one group to lord itself over another. And it does not paralyze—instead of trapping people in the chains of cause and effect, myth makes them conscious of the enormous range of possibilities that their own lives have to offer; instead of making them feel hopelessly small in a vast and uncaring universe, it centers the world again on their own experiences and ambitions as represented by those of others. When we tell tales around the fire at night of heroes and heroines, of other struggles and adventures and societies, we are offering each other examples of just how much living is possible.

There may be those who will threaten that the whole world will unravel if we stop concerning ourselves with the past and think only of the present. Let it unravel, then! A lot of good history has done us until now, repeating and repeating itself. Let's break out of it once and for all, before we too tread the circular path that our ancestors have worn so bare.

Let's make the leap out of History, and make the moments of our daily lives the world we live in and care about—only then can we make it into a place that has meaning for us. The present belongs to those who are able to seize it, to recognize all that it is and can be!



Live in the moment.

Remember how differently time passed when you were twelve years old? One summer was a whole lifetime, and each day passed as a month does for you now. For everything was new: each day held experiences and emotions that you had never encountered before, and by the time that summer was over you had become a different person. Perhaps you felt a wild freedom then that has since deserted you: you felt as if anything could happen, as if your life could end up being virtually anything at all. Now, deeper into that life, it doesn't seem so unpredictable. The things that were once new and transforming have long since lost their freshness and danger, and the future ahead of you seems to have already been determined by your past.

It is thus that each of us is dominated by history: the past lies upon us like a dead hand, guiding and controlling as if from the grave. At the same time as it gives the individual a conception of herself, an "identity," it piles weight upon her that she must fight to shake off if she is to remain light and free enough to continue reinventing herself. It is the same for the artist: even the most challenging innovations eventually become crutches and clichés. Once an artist has come up with one good solution for a creative problem, it is hard for her to break free of it to conceive of other possible solutions. That is why most great artists can only offer a few really revolutionary ideas: they become trapped by the very systems they create, just as these systems trap those who come after. It is hard to do something entirely new when one finds oneself up against a thousand years of painting history and tradition. And this is the same for the lover, for the mathematician and the adventurer: for all, the past is an adversary to action in the present, an ever-increasing force of inertia that must be overcome.

It is the same for the radical, too. Conventional wisdom has it that a knowledge of the past is indispensable in the pursuit of freedom and social change. But today's radical thinkers and activists are no closer to changing the world for their knowledge of past philosophies and struggles; on the contrary, they often seem mired in ancient methods and arguments, unable to apprehend what is needed in the present to make things happen. Their place in the tradition of struggle has trapped them in a losing battle, defending positions long useless and outmoded; their constant references to the past not only render them incomprehensible to others, but also prevent them from referencing what is going on around them.

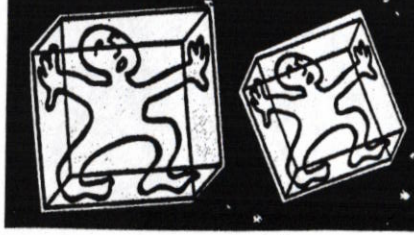
Let's consider what it is about history that makes it so paralyzing. In the case of world history, it is the exclusive, anti-subjective nature of the thing: History (with a capital "H") is purportedly seen by the objective eye of science, as if "from above;" it demands that the individual value her impressions and experiences less than the official Truth about the past. But it is not just official history that paralyzes us, it is the very idea of the past itself.

Try thinking of the world as including all past and future time as well as present space. An individual can at least hope to have some control over that part of the world which is in the future; but the past only acts on her, she can never act back upon it. If she thinks of the world (whether that "world" consists of her life, or human his-





The prospect of finding pleasure tomorrow will never compensate for today's boredom.



ences into *objects*—that is, into theories I can carry around with me. My values have come to revolve around these theories, which I show off as proof of my intelligence and importance, the same way a bourgeois man shows off his car as proof of his worth: my life isn't about my actual experience anymore, it's about "the struggle"—when I'd wanted that struggle to be about centering my life on my experiences, not some new substitute! I'd like to say this letter is my last stand against the all-consuming demands of the political . . . but that was probably long ago, the last time I was able to reflect on something without the political ramifications even occurring to me. Careful what you wish for, E—, when you say everything is political.

I think part of this pathological need to systematize everything comes from living in cities, incidentally. Every single thing around us here has been made by human beings, and has specific human meanings attached to it—so when you look around, instead of seeing the actual objects that are around you, you see a forest of symbols. When I was staying in the mountains, it was different. I would go walking and I wouldn't see "don't walk" signs, I would see trees and flowers, things that have an existence beyond any framework of human meanings and values. Standing under a starry sky, there, gazing at the silent horizon, the world felt so immense and profound that I could only stand before it mute and trembling. No politics could ever provide a vessel deep enough to hold those moments. Not to say there's no reason for us to conceptualize things, E—, because of course that's useful sometimes . . . but it's a means, and not the only means, to a much greater end. That's all.

I'll leave you with this, my own poor translation of a line from the farewell letter Mao Tse-Tung's mistress wrote him shortly after the so-called success of the Chinese so-called Communist Revolution:

"It's sadly predictable that the only way you can come up with to celebrate the liberation you feel at leaving the old system behind is by coming up with a "system of liberation," as if such a thing could exist—but that's what we can expect from those who have never known anything other than systems and systematizing, I guess."

Yours with love,
Nadia

Don't liberate me
I'll take care of that.









A Day

—BY CLINGING DEER MOSS

Movement.
Cars rushing
people running
fast.

Dogs barking
kids crying
humans yelling
hurry.

Never time to
notice.
no time to
care.

Somewhere
a weedpushes
through a crack
screaming
for freedom.

Dogs pause.
People stop.
Traffic halts.
Children quiet.

Everyone
turns their heads
straining to hear
life

as an old man
slowly bends
with creaking knees
and yanks the weed
from the scarred earth

Sending existence
rushing on.

In a society that has abolished every kind of adventure the only adventure that remains is to abolish the society.

Privilege is something we all have on some level. It is important to recognize the relative privilege we have in this context over other humans and other species, and try to act in ways which do not take advantage of this dynamic. It is important to try to carve out space for those with less privilege to become more empowered in order to create a more egalitarian and free life for all. Those with relatively more privilege need to be cautious about exerting this un-requested power without disempowering others around them. I do not believe, however, that the way to deal with this imbalance is to become submissive and take all direction from those who have less privilege. We are all relatively powerless against the institutions of control, and should not pretend that any of us really has a legitimate stake in this society. Many of us would rather die than claim a right, if that were even possible, to this cancerous death-culture. I therefore, attempt to "reject" my privilege in their society, but fully embrace my power as an autonomous being fighting for my life and the lives of all living creatures. I will fight against all domination, but I will not submit to anyone.

"Bush Killa" Video Gets Attention Of the Secret Service

On July 4th, "Cascadia Alive!", Eugene's radical cable-access TV-show ran a pre-recorded "Independence Day Special". Usually the show is live, and features news, action updates, videos, and live commentary on a wide range of topics. The show started as a news program focused on forest-defense back in 1996. Over the years it began to get more influenced by social issues, and featured lots of segments from CopWatch. About two years ago the anarchist influence on the show began to grow, and now it is primarily an anarchist program. Over the years it has provided the Eugene and Portland communities with a more radical perspective and has created much controversy. It first got attention from the authorities and corporate media about three years ago when a communiqué was read by an anonymous member of the Black Army Faction. The statement included, ". . . because the sound of breaking glass is music to my ears. . . because a bottle headed for a cop feels good!" Since then the Eugene Police Department has made it clear that they are regular viewers of the show.



After July 4th, however, "Cascadia Alive!' got the attention of an even more powerful law enforcement agency, the Secret Service. This particular show was an hour long documentary on the historic oppressive and genocidal nature of the US government, and the ongoing resistance to it. After some opening fireworks the show began with the most controversial piece, a video collage to the song "Bush Killa", by the rap artist, Paris. The song which was recorded in the late '80's was dedicated to George Bush, Sr., but very relevant to his son, G.W. The song was originally banned and did not go public till after Bush, Sr. was out of office. The video starts with inauguration footage of G.W. and the protests to him, including the chant, "Bush is a devil!" by the new Black Panther Party. The video shows the legacy of Amerikka, and the Bush family, as well as resistance by the black liberation movement and others. The parts which brought the most attention to the Secret Service was a picture of G.W. with a gun next to his head and the words "A Good Start", and the assassination attempt on Ronald Reagan. The video ended with the white house blowing up from the movie "Independence Day".

The next week, on July 11th, just prior to the broadcast of the next show, the TV-station got a call from the SS They stated that they got a complaint from a viewer which said that the previous show "posed a possible threat to the president." "Cascadia Alive!" responded by replaying the video, so the SS could get a better view and get a chance to record it in case they missed the premier. The next week three members of the collective were contacted by phone in reference to the video. The next day two of the three were visited, harassed, and followed by two SS agents. They three contacted a lawyer. The SS got ahold of the lawyer and handed over orders to appear before a grand jury. On the advice of their lawyer the three individuals met with the SS to assure them that they intended no harm to the president of the United States. Currently the three individuals are under investigation by the Attorney General and could face possible federal charges. Meanwhile the mayor of Eugene, Jim Torrey, threatened to stop all funding to the community's only "public" station due to the content of the July 4th show.

The "Cascadia Alive!" Collective released the following statement:

The US Secret Service is investigating a complaint with regard to "a possible perceived threat to the President of the United States" on the Fourth of July episode of "Cascadia Alive!" We have met with the Secret Service and discussed the matter and believe this discussion will resolve the matter in its entirety.

"Cascadia Alive!" never caused or threatened violence upon the President of the United States and never intended to do so.

"Cascadia Alive!" is dedicated to providing provocative political commentary and news reporting not seen in the corporate media. We will continue to uphold the quintessential rights of the media to protect everyone's "freedom of expression." The threats issued by Mayor Jim Torrey and the City of Eugene against Community Television and "Cascadia Alive!" and the obvious attacks on "free expression" must be taken as seriously as any other forms of state repression and governmental censorship. This openly hostile position by members of the local government illustrates a lack of understanding regarding the importance that Oregonians place upon the rights to express all beliefs, whether accepted by society or not. This should be a wake-up call to all those who think we live in a "free" society. We find it interesting that while the Secret Service has taken no specific action at this point, Jim Torrey has not hesitated to state that "Cascadia Alive!" is inappropriate for Community Television, and is calling for pulling city funding from the station. We find it atrocious that city officials would try to silence the public's access to Community Television (CH 97) and non-corporate media, while hoarding hundreds of thousands of dollars for MetroVision (CH 11), the "official" city government channel.

Forums like Community Television reflect the various beliefs of a wide and diverse community and is an integral part of the Eugene community. As people become more aware of our increasing ecological and social crisis, and in the midst of the police shootings of protesters in Sweden and Italy, we here at "Cascadia Alive!" are as committed as ever to providing what is missing from the corporate media and state-propaganda machine: the truth, and a community outlet for "free expression".

Copies of the July 4th episode of "Cascadia Alive!" can be obtained for $10 by sending a blank check or money order or well-concealed cash to: Cascadia Video Projects, PO Box 11331, Eugene, OR 97440.









challenging problems for them to solve will be those of understanding the human body and mind and intervening in their development. For the "good of humanity," of course.

* 165. But suppose on the other hand that the stresses of the coming decades prove to be too much for the system. If the system breaks down there may be a period of chaos, a "time of troubles" such as those that history has recorded at various epochs in the past. It is impossible to predict what would emerge from such a time of troubles, but at any rate the human race would be given a new chance. The greatest danger is that industrial society may begin to reconstitute itself within the first few years after the breakdown. Certainly there will be many people (power-hungry types especially) who will be anxious to get the factories running again.

166. Therefore two tasks confront those who hate the servitude to which the industrial system is reducing the human race. First, we must work to heighten the social stresses within the system so as to increase the likelihood that it will break down or be weakened sufficiently so that a revolution against it becomes possible. Second, it is necessary to develop and propagate an ideology that opposes technology and the industrial society if and when the system becomes sufficiently weakened. And such an ideology will help to assure that, if and when industrial society breaks down, its remnants will be smashed beyond repair, so that the system cannot be reconstituted. The factories should be destroyed, technical books burned, etc.

HUMAN SUFFERING

* 167. The industrial system will not break down purely as a result of revolutionary action. It will not be vulnerable to revolutionary attack unless its own internal problems of development lead it into very serious difficulties. So if the system breaks down it will do so either spontaneously, or through a process that is in part spontaneous but helped along by revolutionaries. If the breakdown is sudden, many people will die, since the world's population has become so overMown that it cannot even feed itself any longer without advanced technology. Even if the breakdown is gradual enough so that reduction of the population can occur more through lowering of the birth rate than through elevation of the death rate, the process of de-industrialization probably will be very chaotic and involve much suffering. It is naive to think it likely that technology can be phased out in a smoothly managed, orderly way, especially since the technophiles will fight stubbornly at every step. Is it therefore cruel to work for the breakdown of the system? Maybe, but maybe not. In the first place, revolutionaries will not be able to break the system down unless it is already in enough trouble so that there would be a good chance of its eventually breaking down by itself anyway, and the bigger the system grows, the more disastrous the consequences of its breakdown will be; so it may be that revolutionaries, by hastening the onset of the breakdown, will be reducing the extent of the disaster.
* 168. In the second place, one has to balance struggle and death against the loss of freedom and dignity. To many of us, freedom and dignity are more important than a long life or avoidance of physical pain. Besides, we all have to die some time, and it may be better to die fighting for survival, or for a cause, than to live a long but empty and purposeless life.

UNABOMBER A hero to some

You can no longer sleep quietly once you've suddenly opened your eyes.



HUMAN RACE AT A CROSSROADS

* 161. But we have gotten ahead of our story. It is one thing to develop in the laboratory a series of psychological or biological techniques for manipulating human behavior and quite another to integrate these techniques into a functioning social system. The latter problem is the more difficult of the two



* 162. The system is currently engaged in a desperate struggle to overcome certain problems that threaten its survival, among which the problems of human behavior are the most important. If the system succeeds in acquiring sufficient control over human behavior quickly enough, it will probably survive. Otherwise it will break down. We think the issue will most likely be resolved within the next several decades, say 40 to 100 years.
* 163. Suppose the system survives the crisis of the next several decades. By that time it will have to have solved, or at least brought under control, the principal problems that confront it, in particular that of "socializing" human beings; that is, making people sufficiently docile so that heir behavior no longer threatens the system. That being accomplished, it does not appear that there would be any further obstacle to the development of technology, and it would presumably advance toward its logical conclusion, which is complete control over everything on Earth, including human beings and all other important organisms. The system may become a unitary, monolithic organization, or it may be more or less fragmented and consist of a number of organizations coexisting in a relationship that includes



government, the corporations and other large organizations both cooperate and compete with one another. Human freedom mostly will have vanished, because individuals and small groups will be impotent vis-a-vis large organizations armed with supertechnology and an arsenal of advanced psychological and biological tools for manipulating human beings, besides instruments of surveillance and physical coercion. Only a small number of people will have any real power, and even these probably will have only very limited freedom, because their behavior too will be regulated; just as today our politicians and corporation executives can retain their positions of power only as long as their behavior remains within certain fairly narrow limits.
* 164. Don't imagine that the systems will stop developing further techniques for controlling human beings and nature once the crisis of the next few decades is over and increasing control is no longer necessary for the system's survival. On the contrary, once the hard times are over the system will increase its control over people and nature more rapidly, because it will no longer be hampered by difficulties of the kind that it is currently experiencing. Survival is not the principal motive for extending control. As we explained in paragraphs 87-90, technicians and scientists carry on their work largely as a surrogate activity; that is, they satisfy their need for power by solving technical problems. They will continue to do this with unabated enthusiasm, and among the most interesting and



Gap's New Image

On Monday, June 18th Gap unveiled a new promotional display at stores nationwide. Faded black jeans hanging in front of an anarchist-red banner, the words "INDEPENDENCE," "FREEDOM," and "WE THE PEOPLE" scrawled across display windows in fake black spray paint. Despite the fact that Gap makes their clothes in sweatshops, and have been subject to many demonstrations across the nation, they believe that the growing movement against corporate power is now large enough to begin marketing on. Now the protest itself can be essentially sold to consumers as an image. However ridiculous this new marketing scheme seems at first, due to the tremendous power of corporate advertising over consumers, Gap just might pull it off, trivializing the anti-globalization movement, and selling jeans at the same time. The effect that this new marketing could have on the movement is tremendous. If Gap succeeds, it will mean that every protest that is staged will be building on their new image, in effect turning protestors and activists into living, walking ads for Gap. Further, if Gap succeeds it may become a trendsetter, and other corporations might follow. Currently, the majority of consumers are unaware of how Gap stands on "independence" and "freedom." Gap inc. is the corporation under which Gap, Old Navy, and Banana Republic exist. All three companies have been notorious for paying sweatshop workers as little as 11 cents per hour in the third world, denying them basic health care and the right to form unions, as well as harassing, beating and forcing contraceptives on them. Sweatshop workers generally work 12-14 hour days (although sometimes 24) and can be as young as 12 years old. Although many of Gap's clothes say "Made in USA" they are actually produced in Saipan, a US territory where normal US labor laws do not exist. The Fisher Family that owns Gap also owns Mendicino Redwood Company, an active logging company that is deforesting the valuable redwood forests in Mendicino County, California. The Fisher family also has a notorious reputation for lobbying for privatizion of education and other public works in their home state of California. It appears that to Gap inc., "Freedom" and "Independence" only applies to the market, not the people.

NEWS



SCIENTISTS CLAIM NOTHING WILL STOP GLOBAL WARMING

SCIENTISTS have warned thousands of government officials and politicians gathering for international climate talks in the Hague that the rise in global temperatures is irreversible, and that the best they can hope for is to slow it down by a fraction of a degree.

Their research shows that even if delegates implement all the proposals before them in full, this will cut only about six-hundredths of a degree from a temperature rise that could be as much as 5C by 2100.

The warning comes from researchers at the Hadley Center, the British Meteorological Office's climate change prediction center. At talks in the Hague, scientists and leaders of industrialized nations discussed ways to implement the agreement in Kyoto, Japan, in 1997 under which developed countries would reduce emissions of gases, mainly carbon dioxide, to 5.2% below 1990 levels by 2012.

Geoff Jenkins, head of the Hadley Center, said: "This has to be seen as just the first stage. If we want to minimize global warming we have to achieve emission cuts of 60% or more within the next few decades."

The center's research shows that even with 60% cuts, the rise in temperatures will not be halted but could be restricted to only about 2C by 2100. This would cause a sea level rise of about 30cm.

However, with cuts of just 5.2%, temperatures would rise by up to 5C and sea levels would rise more than 60cm, flooding many low-lying areas.

The obstacles facing even a 5.2% reduction are huge. Michael Meacher, the environment minister, said the key was to persuade the US to cut its emissions. "The US has just 5% of the world's population but it emits a quarter of all the gases," he said.

The US favors emissions-trading, under which countries would get quotas for emitting gases which could be sold on the open market. It could then buy the right to emit gases without making real cuts.

Of course, this is only one of the many results of the most current form of capitalism, in which industrialism must always expand, and most certainly cannot decrease. Irreversible damage of unimaginable degrees has already occurred with no change of trajectory in sight. We cannot hope that those in control will change, they cannot. They are a cancer, and a cancer can only grow and devour. The only chance of minimizing its effect is to work for industrial collapse while we still can.

Bush Administration Plans to Resume Co-Operation With Indonesian Killers

On Sunday, August 12th The *New York Times* ran a characteristically context-free article reporting that the Bush administration is moving to re-open ties with the murderous military regime in Jakarta, Indonesia.

Critics of the plan, they claim, say that America's past training of Indonesian troops did little to prevent the widespread abuses [of human rights.] — Senior Bush officials say that they will take a step-by-step approach that will allow them to exercise a positive influence.

Interesting that earlier influential "steps", reported in the corporate media just two weeks earlier, go unmentioned. On July 27th, The National Security Archive at George Washington University announced a report detailing the State Department's request for libraries around the world to send back copies of a book accidentally released by the Government Printing Office. The operations like peacekeeping and disaster relief." Perhaps we should look to the actions of George Bush Sr.'s administration to shed light on the intentions of the current administration. In 1991, aid to the government of Colombia was under similar US Congressional human rights restrictions as Indonesia is today. So, the CIA sidestepped those restrictions and carried out not actual military trainings in Colombia, but "practice trainings" (not for Colombia's benefit, just training trainers by doing practice trainings!). Those operations included a reorganization of the Colombian Intelligence community, with a new emphasis on co-operation with the "civilian intelligence networks" that later became the infamous Colombian paramilitary death squads.

Much like Colombia, Indonesia's government is continuing to utilize US supported security forces to eliminate its pre-civilized, wild indigenous cultures. The province of West Papua, Indonesia, for example, is one of the least "developed" places on earth. It is home to only 0.1% of the world's population but 25% of the remaining distinct languages, with corresponding indigenous worldviews. That's a resource now infinitely more valuable than oil, as the world stands on the verge of paradigmatic suicide/apocalypse.

West Papua is also home to the world's largest copper and gold mine, owned by New Orleans based Freeport-McMoran. Freeport's own scientists have reported that the company dumps 115,000 tons of untreated toxic mining waste into three rivers there annually. Freeport's security forces have collaborated with the Indonesian military to commit human rights atrocities that would be hard to believe, were they not so common around the "developing" world. (Henry Kissinger just retired emeritus from Freeport's Board of Directors this March.)

The Trade and Environmental Database from American University in Washington D.C. provides the following as one of numerous examples illustrating the urgency of this particular situation and the fundamental issues it exposes:

- On Christmas day in Timika, at a peaceful prayer gathering of three churches, troops opened fire on villagers — killing three and wounding at least 14.

Yunas Omabak, an Amungme tribal chief described the day, "(I) was put in a Freeport vehicle and taken to a Freeport 'security cell'...they hit me over the head with a big stone till the blood streamed over my body. They put an iron bar in the hollow of my knees and forced me to squat and lean against a chest for hours."

A chief of the Amungme people later responded to this tragedy, offering his knife to a representative of Freeport, "Take it and kill me," the chief told the executive as he held out the weapon, "because I can't stand anymore to see these problems.... Slice the left side of the body and bury each piece from here up to Grasberg the mountain that Freeport mines!.... On your way back round up all the Amungme people, our pigs and every piece we have. And make a huge hole to bury us with all our belongings. You cover that and then do anything you want." The Freeport man declined the invitation, perhaps confident that there, as throughout the world, his company could achieve the same result without such personal exertions.

Trade and Environmental Database Case Study 157, June 1994

The head of FreePort, Jim-Bob Moffat, has said "we are thrusting a spear of development into the heart of West Papua." The people of West Papua have responded for 20 years with force: bows, arrows and magical forest evasion against an industrial army.

For the world at large, the countless complex cultures that such "development" will erase are infinitely more valuable than the gold or natural gas under the ground. But for Freeport, Exxon, and the rest of the international financial elite, the global political tactic of cultural standardization under one system of exploitation may be the treasure most coveted.



. . . next page

NO WAR BUT THE CLASS WAR!

The time of peaceful protest will find it's place in history - now's the time to stand up and resist!

The eight libertarian militants on trial in the Old Bailey in 1972 who were chosen by the British State to be the 'conspirators' of the Angry Brigade, found themselves facing not only the class enemy with all its instruments of repression, but also the obtusity and incomprehension—when not condemnation—of the organised left.

Described as 'mad', 'terrorists', 'adventurists', or at best authors of 'gestures of a worrying desperation', the Angry Brigade were condemned without any attempt to analyse their actions or to understand what they signified in the general context of the class struggle in course. The means used to justify this were simple: by defining the actions of the Angry Brigade as 'terrorist', and equating this with 'individualist', the movement organisations—whose tendency is to see the relationship between individual and mass as something in contrast—neatly excluded them from their concerns. Strangely enough this attitude was not limited to the broad left but was also prevalent within the anarchist movement, where still today there is a tendency to ignore the role of the individual within the mass, and the role of the specific group within the mass movement. When the question is raised, it is usually in the form of an absolute condemnation. For example, in an article entitled 'Terrorism' (sic) we read: "If a few people take it upon themselves to engage in 'Armed Struggle', this spells out for us, besides the usual public hostility, police harrassment, arrests and defence campaigns, the loss of all our political lessons, gains and strengths." (Class War)

The problems encountered by the comrades of the Angry Brigade were similar to those of other groups active at the time who had refused the limits of struggle delineated by the State—the so-called limits of legality, beyond which the repressive mechanism is is unleashed—and taken as their points of reference the level of mass struggle. This decision was in defiance of the State's definition of the struggle's confines. It also defied the limits imposed by the official workers' movement and the extraparliamentary organisations, including the anarchist movement. The Symbionese Liberation Army in the US, the RAF in Germany, the first of the Red Brigades in Italy, were all isolated by the 'revolutionary' organisations, condemned as agitators, provocateurs, individualist terrorists threatening the growth of the mass movement.

In fact the movement of the exploited is not and never has been one monolithic mass, all acting together with the same level of awareness. The struggle against capital has from the beginning been characterised by a dichotomy between the official workers' movement on the one hand, with its various organisations—parties, unions, etc, channelling dissent into a manageable form of quantitive mediation with the bosses. And on the other hand, the often less visible movement of 'uncontrollables' who emerge from time to time in explicit organisational forms, but who often remain anonymous, responding at individual level by sabotage, expropriation, attacks on property, etc, in the irrecuperable logic of insurrection. There is no distinct or fixed dividing line between the two movements. They often affect each other, the surge from the base obliging the big official organisations to take a certain direction, or the inverse, where the latter put a brake on autonomous struggles. Many of those who make up the mass of union membership, are also extremely active in extra-union (and by definition extra-legal) forms of struggle. Each side, however, has its own heritage: on the one a heritage of deals and sell-outs, the great victories that are real defeats on the workers' backs; on the other, a heritage of direct action, riots, organised insurrections or individual actions which all together form part of the future society we all desire, and without which it would be nothing but a utopian dream.

By their actions the Angry Brigade also became a part of that spectacle, but a part that took form in order to contribute to its destruction. Their actions as presented here find a place therefore not as some old commodity to be taken out and dusted, then put back on the shelf like a relic that belongs to the past. The work they carried out—and which five libertarians paid for in heavy prison sentences—is a contribution to the ongoing struggle which is changing form as the strategies of capital change in order for it to restructure and preserve itself. A critical evaluation of the Angry Brigade must therefore take place elsewhere than on the sterile pages of this pamphlet. It must take place in the active considerations of a movement that has a task to fulfil, and that does not take heed of the condemnation and defamation by those whose ultimate aim is to protect themselves. Many problems are raised by a rereading of the actions and experiences of the Angry Brigade—clandestinity or not, symbolic action or direct attack, anonymous actions or the use of communiques to be transmitted by the media—to name but a few.

Angry Brigade, was forced to admit that in addition to the 25 bombings between 1968 and mid 1971 attributed to them, another 1,075 had come through his laboratory.

Looking at the bombings claimed by the Angry Brigade, we see that they focus on two areas of struggle that were highly sensitive at the time. The first was the struggle in industry: the bombing of the Dept. of Employment and Productivity on the day of a large demonstration against the Industrial Relations Bill; the bombing of Carr's house on the day of an even larger demonstration; the bombing of William Batty's home during a Ford strike at Dagenham; the bombing of John Davies', Minister of Trade and Industry, during the Upper Clyde Shipbuilders crisis; the bombing of Bryant's home during a strike at one of his building works. To complement these attacks, there were the bombs aimed directly at the repressive apparatus of the State at a time when repression was increasing heavily in response to the upsurge in all areas of struggle. The bombing of the home of Commissioner Waldron, head of Scotland Yard. The bombing of the police computer at Tintagel House; the home of Attorney General Peter Rawlinson, and, finally, that of a Territorial Army Recruitment Centre just after internment was introduced in Northern Ireland fall into this category. The bombing of the high street boutique, Biba's and that of the BBC van the night before the Miss World contest.

Given the situation at the end of the sixties and beginning of the seventies, with its wave of industrial unrest at the level of the base, the students' struggles in the universities, the struggles of the unemployed, women and so on, the Angry Brigade emerge both as a product of this reality, and as revolutionary subjects acting within it. To reject them as some form of social deviance is to close one's eyes to the reality of the struggle at that time. The fact that their actions deliberately took place in the field of illegality, soliciting others to do the same, does not in any way disqualify them from what was in its very essence an illegal movement.

BRING THE WAR HOME

COMRADES!

Two months ago we blew up Carr's house. Revolutionary violence through the high walls of English liberalism.

Apart from a short communique we remained silent since...Why?.. who is the Angry Brigade...what are its political objectives...a lot of criticism was directed toward vague directions...they called us the Special Branch, the Front, Anarcho-nuts, Commies, Bomb-mob, the lot...we believe that the time has come for an honest dialogue...with any comrade who cares to address us...through the Underground Press...through anything. Look around you brother and sister...look at the barriers...don't breathe...don't love, don't don't strike, don't make trouble...DON'T.

The politicians, the leaders, the rich, the big bosses, are in command...THEY control. WE, THE PEOPLE, SUFFER... THEY have tried to make us mere functions of a production process. THEY have polluted the world with chemical waste from their factories. THEY shoved garbage from their media down our throats. THEY made us absurd sexual caricatures, all of us, men and women. THEY killed, napalmed, burned us into soap, mutilated us, raped us.

It's gone on for centuries.

Slowly we started understanding the BIG CON. We saw that they had defined 'our possibilities'. They said: You can demonstrate...between police lines. You can have sex... in the normal position and as a commodity; commodities are good. You can rally in defence of the TUC...The 'leadership' is wise.

THEY used confusing words like 'public' or the 'National Interest'. Is the Public some kind of 'Dignified Body' which we belong to, only until we go on strike? Why are we reduced then to dreaded scroungers.

Lately we started seeing through another kind of con: There is a certain kind of professional who claims to represent us...the MPs, the Communist Party, the Union leaders, the Social Workers, the old-old left...All these people people presumed to act on our behalf. All these people have certain things in common...THEY always sell us out...THEY are all afraid of us...THEY'LL preach towards keeping the peace...and we are bored...poor...and very tired of keeping the peace.

THE ANGRY BRIGADE BECAME A REALITY we knew that every moment of badly paid boredom in a production line was a violent crime. We had rejected all the senile hierarchies and ALL the structures, the liars, the poverty pimps, the Carrs, the Jacksons , the Rawlinsons, the Bob Hopes , the Waldrons...

To believe that OUR struggle could be restricted to the channels provided to us by the pigs, WAS THE GREATEST CON. And we started hitting them.

* * *

January 12 was important...we shattered the blackouts of the yellow Press...hundreds of years of Imperialism... millions of victims of colonisation were breaking up...all the suppressed frustration, all the glow of unleashed energy was blowing our minds...Carr was totally unimportant...he was just a symbol...we could have killed the bastard...or Powell or Davies ...or any pig.

Then we were scared...like any newly born baby opening our eyes to a gigantic glow—we got frightened...every

Don't negotiate with the bosses. Abolish them.

ANGRY BRIGADE 1967-1984 DOCUMENTS AND CHRONOLOGY



knock, every word became a menace...but simultaneously we realised that our panic was minute compared to the panic of the Mirrors and the Habershons AND IT FLASHED: WE WERE INVINCIBLE...because we were everybody.

THEY COULD NOT JAIL US FOR WE DID NOT EXIST

We started daring out into the open, talking to friends, to neighbours, to people in the pubs, in football games...and we knew we were not alone...WE WERE ALIVE AND GROWING!

COMRADES!

Brothers and sisters we hardly know have been picked up, framed, intimidated, harrassed. The McCarthy's , the Prescotts, the Purdies are all INNOCENT. The pigs need scapegoats.

Our Power is the 6 Conservative Offices petrol bombed on January 13, the Altringham generator which was blown out are all answers of the Revolutionary movement to our call.

We are certain that every single day that these comrades stay behind bars will be avenged...Even if it means that some of the Pigs will lose their lives.

* * *

Three weeks ago we nearly blew up Jackson's headquarters. We knew he had to sell out. We wanted to hit him BEFORE he did the damage. But inside us we carry the remnants of liberalism and irrationality...burdens of our past we have tried to shed. He beat us to it...HE SOLD OUT ...Let the working brothers and sisters be our jury.

This time we knew better: it's FORD TONIGHT. We are celebrating the hundred years of the Paris Commune. We are celebrating our REVOLUTION which won't be controlled.

Our revolution is autonomous rank and file action—we create it OURSELVES . We have confidence now...we don't have to wait for them to dangle something tempting like a Powell, a Bill, or a bad apple in front of our faces, before we jump like rabbits. We don't clutch desperately at the illusion of FREEDOM. Our strategy is clear: How can we smash the system? How can the people take Power?

We must ATTACK, we cannot delegate our desire to take the offensive. Sabotage is a reality...getting out of the factory is not the only way to strike...stay in and take over. We are against any external structure, whether it's called Carr, Jackson, IS, CP, or SLL is irrelevant—they're all one and the same.

WE BELIEVE IN THE AUTONOMOUS WORKING CLASS. WE ARE PART OF IT. AND WE ARE READY TO GIVE OUR LIVES FOR OUR LIBERATION.

POWER TO THE PEOPLE

Communique 7
The Angry Brigade

Contemporary author Derrick Jensen writes that the best way to enforce compliance is to destroy all alternatives. He says that Western Civilization is a process of forgetting (in this case, as in many others, through genocide and ecological annihilation) - it silences our own experiences and the voices of women, children, indigenous people and non-human animals, because without silencing them, their exploitation would be impossible.

Anything short of fundamental change, on the part of our culture, will allow the world's elite (George W. Bush included) to exploit the last native peoples and the earth to death. Silence. Then, our ears will hear no voices but those who advocate for and profit from pharmaceutical drugs, school metal detectors, prisons/ government rehab and, of course, The *New York Times*.

For more background info, see:

Tapol, The Indonesian Human Rights Campaign, www.tapol.org

"Campaigning to expose human rights violations in Indonesia, East Timor, West Papua and Aceh"

Indigenous People's Literature Project, http://www.indigenouspeople.org/natlit/natlit.htm

Indonesians, for example, haven't been sitting around in cardboard boxes for thousands of years waiting for a Nike factory to arrive. They were self-sufficient until they were forced off their valuable land and pauperized to work for the international economic elite. As Jean Paul Sartre once said, " —Exploitation and terrorization dehumanize, and the exploiter sees this dehumanization as justification for further terrorism."



Three Protesters Shot Dead in Papua New Guinea

On the early morning of Tuesday 26 of June 2001, PNG police teargassed and opened fire on students protesting against the IMF and World Bank, resulting in 3 dead and 17 wounded. The violence followed a five day peaceful sit-in by up to 3000 University of PNG students, workers, and unemployed outside the office of Prime Minister of PNG, Mekere Morauta in Waigani, about 10 km from central Port Moresby. The demonstrators presented a petition to the Government calling for:

* Suspend the entire privatization scheme * Completely sever ties with the World Bank and IMF * Scrap the customary land registration scheme and * If the above are not implemented, the Prime Minister should resign or face a more serious protest with detrimental consequences. The protesters had remained in order to get a response from the government. After the crowd had dwindled to several hundred, police closed in and told them to disperse. When they refused, tear gas was used and shotguns and automatic weapons fired. By first light when news of the shooting spread people streamed into Waigana, looting, burning and stoning as they went. Shops, schools and government offices were closed for the day, and the streets of the capital were deserted except for some students and police. Trade unions issued a call for Morauta to step down. They also threatened to close ports, shut down the national flag carrier Air Niugini and disrupt power supplies. The following day, Port Moresby University campus was surrounded by police, in order to keep most of the students contained. This comes as a result of the IMF and World Banks' instruction to the government of PNG to sell off the Papua New Guinea Banking Corporation which is the only bank owned by the government, and to be followed by the privatization of the national airline, Air Niugini. Over the past three years PNG's water supplies and electricity have been sold off in a hope to bail the country out of the economic crisis. However the economy of the country has continued to deteriorate. These protests follow on from ones earlier this year when students marched to Murray barracks to support troops who had seized weapons and were also demanding that the World Bank should leave PNG, along with the government's Australian advisers. Alexander Downer, Australian Foreign Affairs minister has not condemned the PNG police for the shootings and he has reaffirmed the Australian government's total support for the privatization program. These protests are a clear sign of the rejection of the influence of the IMF and World Bank into PNG. As supporters of the fight against these international financial institutions, protests have been initiated across Australia to actively build solidarity with the PNG activists struggle against the IMF and World Bank, and the lethal tactics used by police to disperse protesters, resulting in 3 dead and 17 wounded. We demand: * IMF and World Bank out of PNG * End privatization * Abolish the IMF, WTO and World Bank * That the Australian government condemns the violence against protesters in PNG * That the Australian government gives massively increased unconditional aid for development in PNG.

Industry Vs. Autonomy:
The Impact of Mass Production On Subsistence Cultures
The situation of the Gwich'in Dene people of the Alaskan Arctic

Sarah James, a powerful Gwich'in woman, has been a voice for indigenous rights, human rights, and environmental issues for over 10 years. Since 1988, she has been a leader in the fight to prevent oil drilling in the Arctic National Wildlife Refuge. Ms. James is a Board Member of the Gwich'in Steering Committee and the International Indian Treaty Council. **From:** *http://www.corpwatch.org/*

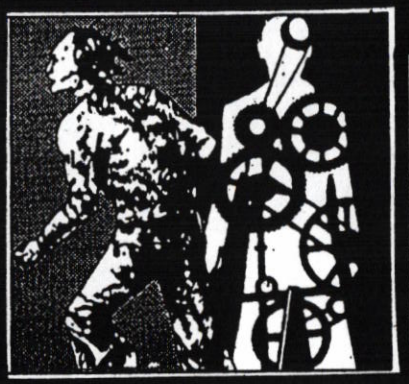
CW: *What is life like in the Arctic village?*

SJ: Arctic Village is located 110 miles northeast of the Arctic Circle. It's one of the most isolated places in the United States and we're the most Northern Indian village in the U.S. We solely depend on subsistence living -- we hunt, fish and gather food and maybe 75% of our diet is wild meat. Most of it is porcupine caribou meat, moose, birds and ducks, fish from the river and the lakes, and some other small animals. And this is how we make our living day-to-day.

In Arctic Village we speak Gwich'in language and English is our second language. There is no running water and there's no road to Arctic Village. So the only to get to there is by air. By dog team it would take a long time to get to the nearest village. The Gwich'in live in 15 different villages in Northwestern Territory, Mackenzie Delta, north of Yukon Territory (in Canada) and Northeast Alaska. We're spread out pretty far and wide. It's considered the Arctic desert.

CW: *If the government opens up the Arctic Refuge to drilling how will that impact the village?*

SJ: We are caribou people -- we have a spiritual connection to caribou. They are everything to us -- the food on our table, they were shelter for us before. It's our story, it's in our songs. We do a caribou skin hunt dance. We used to be nomadic people, we'd follow the food, wherever we could gather the food, we used to live a very basic life, simple life based on needs not on greed.



The built environment is an insult to our descendants.

Without caribou our people wouldn't have survived after Western culture came to us with disease that wiped out a lot of our people. There used to be 100,000 of us now there are less than 7,000. Our people used to die only of old age, but today after the change that has come to our country, our people are dying of cancer, heart disease, drug and alcohol-related death. That's what development put upon us, if there is more development it will get worse.

CW: *How would drilling in the Arctic impact the caribou that you depend on and have this deep connection with?*

SJ: Caribou have one special place to have their calves -- it's a birthplace. Starting in April, each and every caribou goes back up to the coastal plain. Within one or two or three weeks the cows drop their calves, and it's time for nursing. It's a nursing ground not only for the caribou, but the polar bears also raise their young along the coastline, and the musk ox was reintroduced to that area and they're raising their young along the coastal plain, and up in the foothills wolves and wolverines are raising their young. It's also a fish spawn for Arctic Ocean and a nesting ground for birds and ducks that fly up there from all over the world so it's really a special place for many form of life and the plants that grow there -- it's a healthy tundra -- it's a place for nursing.

CW: *Do you think they will abandon the area if there's drilling?*

SJ: What we say is any technology is not safe for a birthplace. It's the time for the mother and child while they're nursing. It's a special timing for these animals to be safe and comfortable.

COLONIZATION IS ALWAYS WAR

individuals decide to retaliate: rebel groups form in the jungle or the desert; urban national leaders call for decisive action. Colonial power responds with escalating harassement, and soon a massacre—like Sétif in Algeria or at Sharpeville in South Africa—triggers widespread rage. Colonialism speaks through bombs, bullets, and bayonets, so the people conclude they must communicate in the same language.

Fanon also believes that "spontaneous" violence wells up first in the peasantry. For instance, a subsistence farmer whose land is appropriated or destroyed must either fight or die. For people in undeveloped countries, "THE MOST ESSENTIAL VALUE, BECAUSE THE MOST CONCRETE, IS FIRST AND FOREMOST THE LAND: THE LAND



WHICH WILL BRING THEM BREAD AND, ABOVE ALL, DIGNITY" (WE 44). Thus, violent reclamation of one's land and, by extension, one's country is a matter of self-defense.



What are the effects of counter-violence on individuals? Fanon's analysis is startling—particularly to those whose idea of humanism depends on peace and goodwill among men:

> "AT THE LEVEL OF INDIVIDUALS, VIOLENCE IS A CLEANSING FORCE. IT FREES THE NATIVE FROM HIS INFERIORITY COMPLEX AND FROM HIS DESPAIR AND INACTION; IT MAKES HIM FEARLESS AND RESTORES HIS SELF RESPECT" (WE 94).

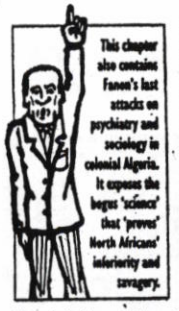
There is no more effective way of showing that a self-proclaimed colonial god has feet of clay than by actually breaking his legs . . . or slitting his throat.

Further, Fanon suggests that revolutionary violence brings needed physical release to natives whose muscular energy has been blocked, or channeled negatively, by colonial confinement. A colonized person, then, resembles a patient suffering from neurosis or hysteria manifesting itself through physical symptoms. Root out the cause, and the body as well as the mind can heal.



Fanon seems to be inspired by Nietzsche's Twilight of the Idols, in which the German philosopher explained the cathartic effect of violence

Fanon has been accused of advocating random terror, of glorifying violence per se. This is most certainly not true. If I stab a stranger on the street because I'm feeling sorry for myself, I'm a criminal, not a freedom fighter. If I take part in an organized, even officially sanctioned program that violates all laws of humanity, I'm a war criminal, not a victim of the system who is just following orders.



This chapter also contains Fanon's last attacks on psychiatry and sociology in colonial Algeria. It exposes the bogus "science" that "proves" North Africans' inferiority and savagery.

These distinctions are why Fanon devotes an entire chapter of *The Wretched of the Earth* to case histories of Algerian patients driven insane by violence. He lets the grim narratives speak for themselves . . . the French soldier whose job as torturer keeps him from sleeping and compels him to beat his wife . . . the remorseless Algerian teenagers who club a good friend to death, simply because he was French. Obviously, Fanon knows that many violent acts are as destructive to their perpetrators as to their victims. His interest lies in explaining why certain kinds of violence are, paradoxically, liberating.

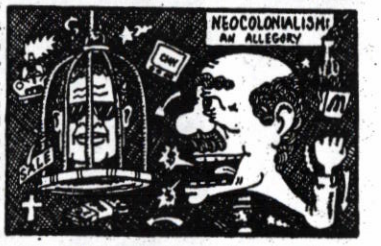
Since he believes violence to be crucial to the revolutionary common cause, Fanon distrusts primarily political approaches to decolonization, especially non-violent strategies and negotiated compromises. He considers them panicky moves by the colonized elite to save their own skins. Native intellectuals, tradespeople, and government workers benefit from colonialism . . . and have a lot to lose if furious peasants burn the universities, seize the warehouses, and assassinate civic leaders.

> "THE PRACTICE OF NO LESS EQUAL [BALANCED PEOPLE] TOGETHER AS A WHOLE, SINCE EACH INDIVIDUAL BECOMES A VIOLENT DISH IN A GREAT CHAIN, A PART OF THE GREAT ORGANISM OF VIOLENCE WHICH HAS SURGED UPWARD IN REACTION TO THE SETTLER'S VIOLENCE IN THE BEGINNING."



The elite may "ATTEMPT TO SETTLE THE COLONIAL PROBLEM AROUND A GREEN BAIZE TABLE" (WE 61) before the mobilized masses can "settle" the question for good—by smashing colonialism's grip on the country. For Fanon, philosophies of political compromise betray the will of the people even as they deepen the split between the urban middle class and the rural peasantry. They also play right into colonialism's hands.

The International Perspective: Violence works. It works not only as individual catharsis and as a means for group cohesion but also because the colonial power structure cannot afford it. As Fanon remarks sardonically, "BLOWN-UP BRIDGES, RAILWAY MAINS, DEPRESSIONS, AND FIGHTING HARSHLY DISRUPT THE ECONOMY" (WE 62). In the face of determined, violent resistance, a colonial power will try slipping into a neocolonial relationship with a former colony—by "granting" it nominal independence but keeping it in economic thralldom—rather than continuing a costly war. This is why compromise and accommodation are so dangerous to a liberation movement, and why total armed struggle must continue until full independence is achieved.



FANON

FOR BEGINNERS

THE NECESSITY OF VIOLENCE

Violence

NOTE: WE ARE SORRY FOR THE GENDER SPECIFIC LANGUAGE OF THE AUTHOR.

In the very first sentence of *The Wretched of the Earth*, Fanon sets up his controlling premise:

"DECOLONIZATION IS ALWAYS A VIOLENT PHENOMENON" (WE 35).

Fanon means this quite literally. "THE NAKED TRUTH OF DECOLONIZATION," HE WRITES, "EVOKES FOR US THE SEARING BULLETS AND BLOODSTAINED KNIVES WHICH EMANATE FROM IT" (WE 37).

Behind this assertion lie violent wars of liberation waged on the African continent during Fanon's lifetime, including the Mau-Mau uprising in Kenya, the guerrilla struggle in Portuguese colonies, and of course the Algerian Revolution. But Fanon's purpose is not to "justify" the use of violence. Revolutionary violence needs no justification because it is the inevitable consequence of colonialism itself.



Established through armed invasion, perpetuated by brutal force, colonialism "IS VIOLENCE IN ITS NATURAL STATE, AND IT WILL ONLY YIELD WHEN CONFRONTED WITH GREATER VIOLENCE" (WE 61). Therefore, a politically "arranged" decolonization fails to bring the radical changes needed for true liberation.



Fanon's aim, then, is to analyze the dialectic of violence and to show what might be called its creative necessity for colonize peoples. To do so, he examines violence from a number of perspectives.

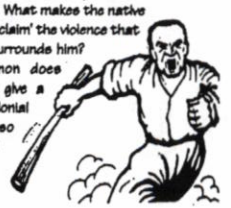
The Individual Perspective: The colonized person lives in an atmosphere of violence—violence directed at him. Material violence dehumanizes, oppresses, tortures, and terrifies the native in order to keep him in his overdetermined, subservient 'place' within a rigid Manichean system. Psychological violence enslaves him to an inferior identity bestowed by the colonizer and enerures him in the disabling web of colonial history.

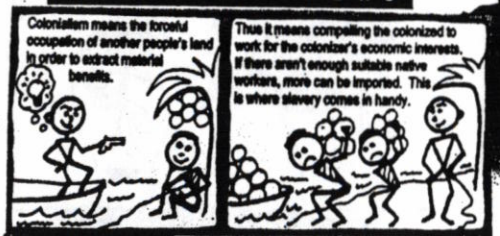


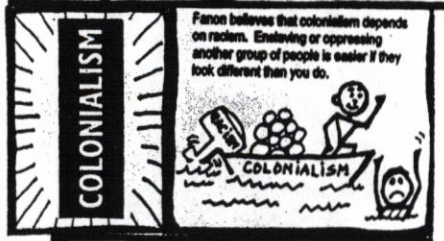
"THE VIOLENCE WHICH HAS RULED OVER THE ORDERING OF THE COLONIAL WORLD ... WILL BE CLAIMED AND TAKEN OVER BY THE NATIVE" when he decides to "EMBODY HISTORY IN HIS OWN PERSON" (WE 40) and fight back.



What makes the native 'claim' the violence that surrounds him? Fanon does not give a clear answer, but he implies that colonial violence eventually becomes so excessive that it pushes even a demoralized, terrorized people to the breaking point.

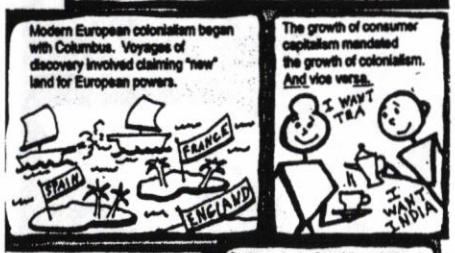


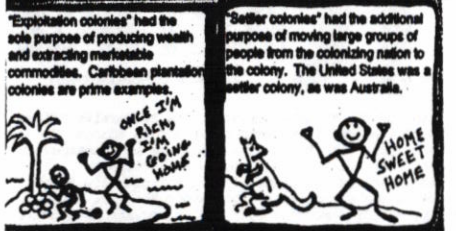


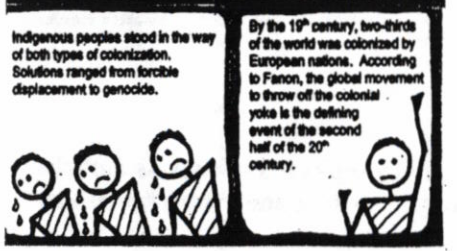




WRITTEN AND ILLUSTRATED BY DEBORAH WYRICK







CW: *What is the connection between opening up the Arctic Refuge to drilling and climate change? A local struggle in a remote village, what does that have to do with climate change?*

SJ: In our area, global warming is real and climate change is real. We see that, we feel that, and we know it because we are so close to the earth because we survive by subsistence living. We know we're not the ones that produce and cause this global warming, we know it's from industrial areas in other parts of the world. We're telling the [people of the] world that if they don't slow down, if they don't change their way of thinking, if they don't change way of doing things, it's going to get to them.

CW: *Is the tundra actually beginning to melt?*

SJ: Yes. Tundra is wetland. The permanent frost is thawing out, for example, in a strip of land between two bodies of water one lake runs into another, and the lake runs into the river and on and on. That's how we're losing a lot of lakes. We're losing a lot of fish habitats, their spawning grounds and many other animal habitats.

CW: *The presence of oil companies in 1988 forced the Gwich'in Nation to organize. You're part of the Gwich'in Steering Committee -- can you talk about your fight against the oil companies?*

SJ: The Gwich'in Steering Committee was formed back in 1988 by the whole Gwich'in Nation. They chose four members from Canada and four from U.S., and they formed Gwich'in Steering Committee to protect the caribou and Gwich'in way of life. We formed a nonprofit organization to campaign and educate the world about why we say no to development. We operate on a very small budget and we struggle to get the message out.

CW: *I recently heard a public radio discussion that said the majority of people in Alaska, including some Native Alaskans, support opening up the Arctic Refuge to oil exploration because of the economic benefits and the Gwich'in are among the minority that oppose it. Is that true?*

SJ: No. Alaska's got 200 (Native) villages and each and every village is like Arctic Village. They subsist from hunting, fishing, gathering, trapping food, and they respect the traditional way of life and traditional food.

Back in 1970 when the Alaska Land Claim Settlement Act passed, they put Native Alaskans into 12 different incorporated entities. They made Alaskan Natives stockholders of those corporations -- they don't have direct land ownership. That took them away from who they are, how they related to the land, and how they use it. They were put into a Western business-type entity.

They had to make profits to stay incorporated in the State of Alaska. Some of these corporations are doing very well and there are some short-term benefits. They've made some profit, so they want more. And they've made agreements with oil companies. It's not really these traditional people who make decisions in those villages – it's the corporation's board of directors. They work very hard with the oil companies and have learned their ways of speaking and the ways of the corporations. They work hard to convince the traditional people to be for development.

CW: *The Gwich'in are not incorporated?*

SJ: There are only two Gwich'in villages that are not incorporated, Venetie and Arctic Village. The rest are under the Alaska Native Land Claim Settlement Act. In Arctic Village we didn't go with the Land Claim Settlement Act because we had another choice, Indian Reorganization Act. When Land Claim Settlement Act passed, the village was put into a corporation. Each village got $100,000 so they could incorporate. We refused to take that $100,000. Instead we took it to our people and we had a landslide vote to stay with IRA because we got that land under the Indian Reorganization Act in 1938. So the state of Alaska kept sending the papers reminding us what to do [to Incorporate] but we just ignored it. After a while they quit sending them and told us [the corporation] had been dissolved.

So the state of Alaska kept sending the papers reminding us what to do [to incorporate] but we just ignored it. After a while they quit sending them and told us [the corporation] had been dissolved.

CW: *The decision about the Arctic Refuge rests with Congress. Have you lobbied Congress?*

SJ: Yes many times we've gone to Washington DC and talk to various Congressional people to educate them about why we're saying no to this. It's human rights vs. oil. We've been in the Arctic, we're going to stay and we're not going away. And we are the people, we are caribou people, and nobody has that right to take that away from us.

Frank Murkowski, the Senator for Alaska, came to Arctic Village and said, 'I see you guys are poor here. I see you guys need jobs. If you guys agree to go with oil development, we're going to make sure that you are the manager of the caribou.' At that time we let the elders talk, and leaders and young people and we fixed some traditional food -- caribou -- but he said he didn't have time (to eat) -- he was very disrespectful of our hospitality. When he said that we needed jobs, we said, **'We already have a job, we have always taken care of this part of the world and that's our job. We always took care of the caribou and in return they took care of us, so we are the manager of the caribou already and that's not a new responsibility.'**

'We're not poor, we know where we came from and we still have clean water, clean air we still live a healthy life and the land is still healthy. There's no price for what we have. So we're not poor, we're richer in our hearts for who we are. That's being rich in a different form.'

THOUGHTS ON REVOLUTIONARY DISCIPLINE

"Discipline makes things easier, organize your life."- Dead Prez

I don't know what disappoints and enrages me more, an apathetic "artificial-saline bag" or someone who claims to be a "revolutionary" or "working towards industrial collapse", but spends most of their time shooting-the-shit, chain-smokin', and beer-drinkin' in their ivory tower, on the computer-console, at the info-shop, in a well-lit vegan cafe, or at the neighborhood bar. As someone who has spent too much time in my past as an "activist", I am careful to distinguish my leftist baggage of "organizing" with my almost intolerance for arm-chair "revolutionaries" — people who have a vicious (much of which is well deserved) critique of most humans and yet amidst all of this self-righteous arrogance, need to depend almost entirely on others for their existence while doing very little to change the physical reality of the world. Apathy and privilege take many forms. Some forms are an ongoing nihilistic puke-fest, some forms are intellectual fine-tuning ego-stroking brain farts, and some a little of both. Either way, we will go nowhere unless we start to effect the physical plane immediately.

In Eugene, there are two kinds of anarchists, those who understand the primitivist critique, and those who don't. Along with this obvious fallibility is the almost competitive nature that some (mostly white male) anarchists have when displaying their "oh-so deep" critique. Now I believe it essential to constantly be reassessing the system we are fighting against, and it is always good to redefine our struggle, but what is often neglected by these "scholars" of our people, is the hard work and dedication which is necessary to achieve even a fraction of our goals. Any true revolutionary could tell you that.

The more common forms of nihilism, like living a relatively apathetic life, are at least somewhat understandable, considering the miserable condition of the world and the seemingly insurmountable odds we are up against. It is still a cop-out, considering the fact that there are people in everyone's "community" who could use a helping hand (like single parents, elderly, poor, etc.). I am not talking about charity, but mutual-aid, a concept that most anarchists seem to have ignored as of late. Even if you think it is all hopeless, there are things we can do on an individual level that would make our lives, and those we care about, at least a little more tolerable, but I guess a clever nihilist would argue that it would perpetuate this inevitable sickness.



It is, however, just a little curious that those who might argue this are ones who have it relatively easy already, but my goal here is not to challenge nihilism as much as it is to look at those who believe they are working for fundamental change, and yet take a half-ass and often lazy and selfish approach, which usually plays itself out as ineffectiveness.



As of late, in Eugene, there seems to be a growing number of intellectual anarchists and a decreasing number who are empowered to take action, both on an insurrectionary level in the streets and on a community level. While I try to straddle both an academic and practical approach to anarchy, the "anarchist think tank" in Eugene seems unable to put down their books and pens, shut their mouths for a little while, and actually attempt to change the world around them. This has been tremendously frustrating. Project after project, I constantly see a handful of motivated individuals picking up the slack of those who can't seem to do more than just talk. Those who refuse to do their share, often directly benefit from the work of others, but there seems to be a feeling that their part in the struggle is restricted to laying out an absolutist critique. This arrogant mentality can be directly linked to the typical leftist approach to social change: "We know what is best... We have the answers... and it is up to the people to implement our ideas." This does not seem "primitivist" to me. If we look to any of the primitive people we supposedly idealize and wish to learn from, what we see are groups of people who all participate in the daily functions equally, where no one is above physical labor. I constantly hear, "I don't want to do idle or busy work." (like flyering for, or working on an event that they will attend, but not contribute to; or cooking food for a communal meal). The specifics could go on and on, and do.

If we look to current examples of revolutionary movements, and those of the past, we can see one common thread: every second of the day, every person in that movement, and every essence of their being is dedicated to revolution. Sure, there must be times to eat, sleep, and even celebrate, but those are taken to an absurd proportion in our scene. As our movement grows in solidarity with those fighting for their freedom around the world, let's not perpetuate the stereo-type of american anarchists as just adventurists. Sure, revolution should be fun, but more importantly it must be serious. Our movement is plagued with alcoholism, dependency on drugs, and for the most part we are out of shape and lazy. If we are to really pose a threat to those in power, we gotta get our shit together. Revolutionary discipline is not in contradiction to our anarchist principles, in fact it is in perfect alignment: self-motivation, responsibility, uncompromising action, and the clarity to achieve our goals.

. . . let's get it together

Those who make revolutions half way only dig their own graves.

siderable guilt as a result. Such avoidance may, in extreme cases, merge once again with delusional characteristics of the pathology.[138]

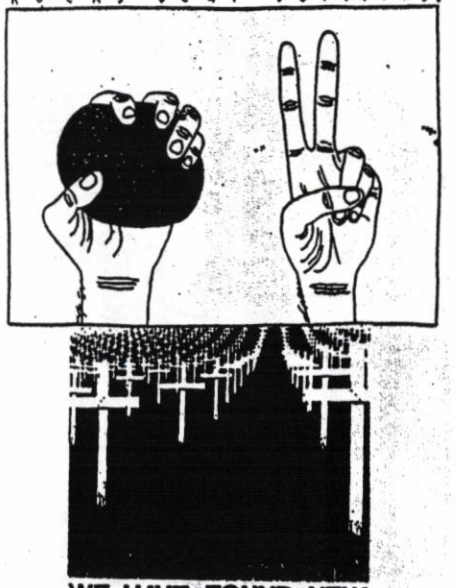
Pacifism is suicidal. In its core impulse to prostrate itself before the obvious reality of the violence inherent in state power, pacifism not only inverts Emiliano Zapata's famous dictum that "It is better to die on one's feet than to live on one's knees"; it actually posits the proposition that is it *best* to die on one's knees and seeks to achieve this result as a matter of *principle*. Pacifist *Eros* is thus transmuted into *Thanatos*.[139]

While it seems certain that at least a portion of pacifism's propensity toward suicide is born of the earlier-mentioned delusion that it can impel nonviolence on the part of the state (and is therefore simply erroneous), there is a likelihood that one of two other factors is at work in many cases:

1. A sublimated death wish manifesting itself in a rather commonly remarked "gambler's neurosis" (i.e., "Can I risk everything and win?").
2. A desublimated death wish manifesting itself in a "political" equivalent of walking out in front of a bus ("Will it hit me or not?").

In any event, this suicidal pathology may be assumed to follow the contours of other such impulses, centering on repressed guilt neuroses and associated feelings of personal inadequacy (in all probability linked to the above-mentioned subliminal racism) and severely complicated by a delusional insistence that the death wish itself constitutes a "pro-life" impetus. It is interesting to note that the latter claim has been advanced relative to European Jews during the 1940s.[140]

From even this scanty profile, it is easy enough to discern that pacifism – far from being a praxis adequate to impel revolutionary change – assumes the configuration of a pathological illness when advanced as a political methodology. Given its deep-seated, superficially self-serving, and socially approved nature, it is likely to be an exceedingly difficult pathology to treat and a long term barrier to the formation of revolutionary consciousness/action in the North America. Yet it is a barrier which must be overcome if revolutionary change is to occur, and for this reason, we turn to the questions of the nature of the role of nonviolent political action within a viable American transformative praxis, as well as preliminary formulation of a therapeutic approach to the pathology of pacifism.





THE STRUGGLE AGAINST COLONIALISM,



THE PROCESS OF DECOLONIZATION,



Quite some time ago, I offered a copy of the "Gandhi" movie to the Subversive Pillow video series as a way of sharing another perspective on tactics for social change. Not only was this movie disallowed for the series, but it was mailed back to me shattered to pieces in a bag. I am not sure who sent this, but it strikes me as an attempt to intimidate and stifle other perspectives that are different. I must ask how this is not an example of the same kind of intolerance and authoritarian attitudes that are decried by anarchists when they are exhibited by entities such as police officers and government officials? Is it possible that this spotlight/critique should perhaps be turned around and directed at the intolerance and censorship that are being used to insulate anarchists from being exposed to other perspectives?

Responses are encouraged.

Most sincerely, Spruce

Spruce Houser

Note: Spruce forgot to mention that a copy of "Pacifism As Pathology" was sent along with the shattered video. I don't think he read it.

PACIFISM as PATHOLOGY

Reflections on the Role of Armed Struggle in North America

Ward Churchill



Profile of a Pathology

I just came home from Vietnam where I spent twelve months of my life trying to pacify the population. We couldn't do it; their resistance was amazing. And it was wrong; the process made me sick. So I came home to join the resistance in my own country, and I find you guys have pacified yourselves. That too amazes me; that too makes me sick . . .

– Vietnam Veteran Against the War, 1970

A number of logical contradictions and fundamental misunderstandings of political reality present themselves within the doctrinal corpus of American pacifist premises and practices (both as concerns real pacifism and relative to the modern American "comfort zone" variety). Matters of this sort are usually remediable, at least to a significant extent, through processes of philosophical/political dialogue, factual correction, and the like.[129] Subscribers to the notion of pacifism, however, have proven themselves so resistant as to be immune to conventional critique and suasion, hunkering down instead behind a wall of "principles," *especially* when these can be demonstrated to be lacking both logically and practically in terms of validity, viability, and utility.[130]

The "blind faith" obstinacy inherent in this position is thus not immediately open to pragmatic, or even empirical, consideration. It might be more properly categorized within the sphere of theological inquiry (particularly as regards the fundamentalist and occult religious doctrines) – and, indeed, many variants of pacifist dogma acknowledge strong links to an array of sects and denominations – were it not that pacifism asserts itself (generically) not only as a functional aspect of "the real world," but as a praxis capable of engendering revolutionary social transformation.[131] Its basic irrationalities must therefore be taken, on their face, as seriously intended to supplant reality itself.

Codification of essentially religious symbology and mythology as the basis for political ideology (or the pseudoideology *Weltanschauung*) is not lacking in precedent and has been effectively analyzed elsewhere.[132] Although a number of interesting aspects present themselves in the study of any specific fusion of spiritualist impetus with political articulation/practice, the common factor from one example to the next is a central belief that objective conditions (i.e., reality) can be altered by an act of "will" (individual or collective). This is often accompanied by extremely antisocial characteristics, manifested either consciously or subconsciously.[133] The political expression of pacifism confronts us with what may be analogously described as a (mass) pathology.

As with any pathology, pacifism may be said to exhibit a characteristic symptomology by which it can be diagnosed. Salient examples of the complex of factors making up the pathology may be described as follows:

Pacifism is delusional. This symptom is marked by a range of indicators, for example, insistence that reform or adjustment of given state policies constitutes a "revolutionary agenda," insistence that holding candlelight vigils and walking down the street constitute "acts of solidarity" with those engaged in armed struggle, or – despite facts to the contrary – that such things as "the nonviolent decolonization of India" or "the antiwar movement's forcing the Vietnam war to end" actually occurred.

At another level – and again despite clear facts to the contrary – insisting that certain tactics avoid "provoking violence" (when it is already massive) or that by remaining nonviolent pacifism can "morally compel" the state to respond in kind must be considered as deep-seated and persistent delusions.[134]

Finally, it must be pointed out that many supposed "deeply principled" adherents are systematically deluding themselves that they are really pacifists at all. This facet of the symptoms is marked by a consistent avoidance of personal physical risk, an overweaning attitude of personal superiority *vis-à-vis* those who "fail" to make overt professions of nonviolence, and sporadic lapses into rather unpacifist modes of conduct in interpersonal contexts (as opposed to relations with the state).[135]

Pacifism is racist. In displacing massive state violence onto people of colour both outside and inside the mother country, rather than absorbing any real measure of it themselves (even when their physical intervention might undercut the state's ability to inflict violence on nonwhites), pacifists can only be viewed as being objectively racist.

Racism itself has been accurately defined as a pathology.[136] Within the context of pacifism, the basic strain must be considered as complicated by an extremely convoluted process of victim-blaming under the guise of "antiracism" (a matter linking back to the above-mentioned delusional characteristics of the pathology of pacifism).

Finally, both displacement of violence and victim-blaming intertwine in their establishment of a comfort zone for whites who utilize it (perhaps entirely subconsciously) as a basis for "prefiguring" a complex of future "revolutionary" social relations which could serve to largely replicate the present privileged social position of whites, *vis-à-vis* nonwhites, as a cultural/intellectual "élite."[137]

The cluster of subparts encompassed by this overall aspect of the pacifist pathology is usually marked by a pronounced tendency on the part of those suffering the illness to react emotionally and with considerable defensiveness to any discussion (in some cases, mere mention) of the nature of racist behaviors. The behavior is typically manifested in agitated assertions – usually with no accusatory finger having been pointed – to the effect that "I have nothing to be ashamed of" or "I have no reason to feel guilty." As with any pathology, this is the proverbial telltale clue indicating s/he is subliminally aware that s/he has much to be ashamed of and is experiencing con-

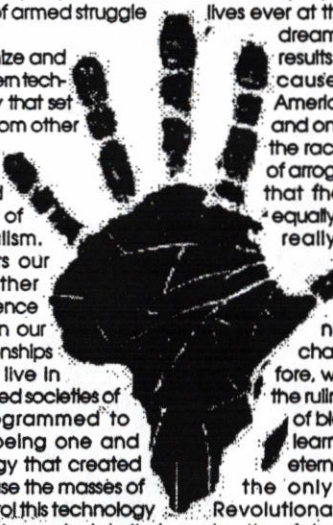
THE B.L.A. ON TECHNOLOGY

Reprinted below is an interesting Black Liberation Army (BLA) communiqué from the mid-seventies critiquing technology from the perspective of the Black colony here in North Amerika. In this communiqué, the BLA discuss the way in which the ruling class utilize technology to oppress and exploit New Afrikans and advocate the use of revolutionary violence to dismantle this technological web of domination.

View From The Armed Front: The Dialectic of Revolutionary Violence, Law And Reformism

Our recognition of the economical contradictions of capital in no way obscures the social and political realities that now confront us and our struggle for Black Liberation. To the contrary, it enhances and deepens our perspective and clarifies the dialectical role of armed struggle in our liberation process.

We have begun to recognize and analyze those forces in a modern technologically advanced society that set our particular struggle apart from other Third World peoples struggles, as well as the common factors all oppressed peoples share as a result of U.S. and western imperialism. One such factor that sets our struggle apart from other struggles is the profound influence of organized technology on our consciousness, social relationships and behavior. People who live in the technologically advanced societies of the west have been programmed to perceive their needs as being one and the same as the technology that created these artificial needs. Because the masses of working people do not control this technology it has been consistently used to manipulate their whole lives. We are told what to buy, what to eat, whom to hate, and what to love by rulers and controllers of an exploitative system. Technology in the context of Capitalism is the ultimate means by which the masses are programmed out of the need for real freedom. A whole social value system has evolved to support our dependence on corporate-state technological control. We no longer know what freedom is or what self determination is. We perceive the value of competition as being in the natural order of human relationships, instead of contrary to the fact that humans are a social animal more attuned to co-operation than competition. We must create in the course of destroying our system of oppression, whole new value concepts, concepts that exist in dialectical opposition to the values that buttress our oppression. Even more than this, we must create a new need within ourselves for freedom, so that we can harness technology in our behalf. As it stands now, Black people cannot even conceive of real freedom, we are afraid of real liberation because we have been programmed to be afraid by racist class oppression. Technology has immensely aided in reinforcing our fear of the dominant ruling circles. We must break this social psychosis.



The BLA has undertaken armed struggle as a means by which the social psychosis of fear, awe, and love of everything white people define as being of value, is purged from our peoples minds. Our historical experience in North America has shown us that we as a people have always suffered while the racist ruling circles have never suffered. We have seen throughout our history, pain, blood, rape, exploitation, poverty, our families torn asunder by a cruel and brutal culture, our youth murdered and socially crippled, our women degraded, our lives ever at the mercy of the cold American dream machine. We realize that the results of this historical experience has caused Black people to fear America's capacity for racist violence, and on the other hand, has reinforced the racist ruling circles in their attitudes of arrogance and confidence. The fact that the majority of whites who are equally oppressed and exploited do not really understand who their real enemy is, does not deter us from doing what must be done to break not only our peoples mental chains, but theirs as well. We therefore, will illustrate in the only terms that the ruling classes understand, the terms of blood - their blood. America must learn that Black people are not the eternal sufferers, the universal prisoners, the only ones who can feel pain.

Revolutionary violence is, therefore, not a tactic of struggle, but a strategy. A Strategy designed to drive the capitalist system further into crisis, while at the same time forcing all those responsible for oppression to realize that they too can bleed, they too can feel our pain. As it stands now, the powerful do not believe they can hurt and therefore, find concession to our demands for liberation ridiculous. Our social/psychotic fear of the racists ruling circles must be purged also, and only by developing our capacity to fight our enemy will this unreasonable and reactionary fear be eradicated from our social psyche. Revolutionary violence is not so much a cleansing process as it is a necessary ingredient in creating a psychological frame of mind amongst the ruling classes that our liberation must be granted.

NO WAY OUT? by John Zerzan

Agriculture ended a vast period of human existence largely characterized by freedom from work, non-exploitation of nature, considerable gender autonomy and equality, and the absence of organized violence. It takes more from the earth than it puts back and is the foundation of private property. Agriculture encloses, controls, exploits, establishes hierarchy and resentment. Chellis Glendinning (1994) described agriculture as the "original trauma" that has devastated the human psyche, social life, and the biosphere.

But agriculture/domestication didn't suddenly appear out of nowhere, 10,000 years ago. Quite possibly, it was the culmination of a very slow acceptance of division of labor or specialization that began in earnest in Upper Paleolithic times, about 40,000 years ago. This process is behind what Horkheimer and Adorno termed "instrumental reason" in their Dialectic of Enlightenment. Although still touted as the precondition for "objectivity," human reason is no longer neutral. It has somehow become deformed, with devastating impact: our reason imprisons our true humanity, while destroying the natural world. How else to account for the fact that human activity has become so inimical to humans, as well as to all other earthly species? Something had already started to take us in a negative direction before agriculture, class stratification, the State, and industrialism institutionalized its wrongness.

This disease of reason, which interprets reality as an amalgamation of instruments, resources, and means, adds an unprecedented and uncontrolled measure of domination. As with technology, which is reason's incarnation or materiality at any given time, reason's "neutrality" was missing from the start. Meanwhile, we are taught to accept our condition. It's "human nature" to be "creative," goes part of the refrain.

Division of labor gives effective power to some, while narrowing or reducing the scope of all. This can be seen in the production of art as well as in technological innovation. The distinctive work of individual masters is apparent in the earliest cave art, and craft specialization is an essential aspect of the later development of "complex" (aka stratified) societies. Specified roles facilitated a qualitative rupture with long-standing human social patterns, in a remarkably short period of time. After two or three million years of an egalitarian foraging (aka hunter-gatherer) mode of existence, in only 10,000 years, the rapid descent into a civilized lifeway. Since then, an ever-accelerating course of social and ecological destructiveness in every sphere of life.

It's also remarkable how complete the experience of civilization was from its very first stages. K. Aslihan Yener's Domestication of Metal (2000) discusses complex industry in civilization's opening act, the Early Bronze Age. She charts the organization and management of tin mining and smelting in Anatolia beginning in 8,000 BC. The archaeological evidence shows irrefutably that erosion, pollution, and deforestation were very significant consequences, as the earliest civilizations laid waste to much of the Middle East.

With civilization, how it is how it's always been. Russell Hoban's 1980 novel, Riddley Walker, provides keen insight into the logic of civilization. What some call Progress, the narrator identifies as Power:

"It come to me then I know it Power dint go away. It ben and it wer and it wud be. It wer there and drawing. Power want it you to come to it with Power. Power wantit what ever cud happen to happen. Power wantit every thing moving frontways."

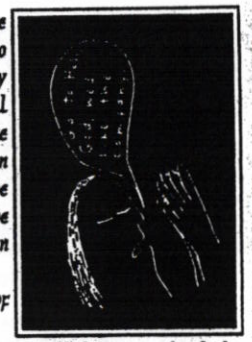


The nature of the civilization project was clear from the beginning. As the swiftly arriving product of agriculture, the intensification of domination has been steady and sure. It's telling that humans' first monuments coincide with the first signs of domestication (R. Bradley in Mither, 1998). The sad linearity of civilization's destruction of the natural world has been interrupted only by symptoms of self-destruction in the social sphere, in the form of wars. And when we recall with B.D. Smith (1995) that domestication is "the creation of a new form of plant and animal," it becomes obvious that genetic engineering and cloning are anything but strange aberrations from the norm.

The contrast with thousands of generations of forager (hunter-gatherer) life is staggering. There is no dispute that these ancestors put sharing at the center of their existence. Throughout the anthropological literature, sharing and equality are synonymous with the forager social organization, characterized as bands of fifty or fewer people. In the absence of mediation or political authority, people enjoyed strong expressive bonds face-to-face with one another and in intimacy with nature.

Hewlett and Lamb (2000) explored the levels of trust and compassion in an Aka band of foragers in central Africa. The physical and emotional closeness between Aka children and adults, they concluded, is closely related to their benign orientation to the world. Conversely, Aka people see their environment as generous and supportive, at least in part, because of the unrestricted bonds among themselves. Colin Turnbull observed a very similar reality among the Mbuti in Africa, who addressed greetings to "Mother Forest, Father Forest."

Agriculture is the founding model for all the systematic authoritarianism that followed, certainly including capitalism, and initiating the subjugation of women. Very early farming settlements contained "as many as 400 people" (Mithen et al, 2000). We know that expanding population was not



They have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want. Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them. At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake. The second woe has passed; the third woe is coming soon. The time has come ...for rewarding your and for destroying those who destroy the earth." And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm. (Revelation 12)

This calls for wisdom: If anyone has insight, let them calculate the number of the beast, for it is man's number. His number is 666. (Revelation 14)

A second angel followed and said, "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine." (Revelation 15)

Then they gathered the kings together to the place that in Hebrew is called Armageddon. Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since people have been on earth, so tremendous was the quake. The great city split into three parts, and the cities of the nations collapsed. (Revelations 17)

In one hour such great wealth has been brought to ruin! When they see the smoke of her burning, they will exclaim, 'Was there ever a city like this great city?'

"With such violence the great city of Babylon will be thrown down, never to be found again. No worker of any trade will ever be found in you again. The sound of a millstone will never be heard in you again. The light of a lamp will never shine in you again. By your magic spell all the nations were led astray. (Revelation 18)

Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. But the beast was captured, and with him the false prophet. With these signs he had deluded those who had received the mark of the beast and worshipped his image. The two of them were thrown alive into the fiery lake of burning sulfur. The rest of them were killed ...and all the birds gorged themselves on their flesh. (Revelation 19)

And I saw an angel coming down out of heaven, having the key to the Abyss. He seized the dragon, that ancient serpent, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. (Revelation 20)

There will be no more death or mourning or crying or pain, for the old order of things has passed away. "I am making everything new!" "It is done. I am the Alpha and the Omega, the Beginning and the End. Drink without cost from the spring of the water of life. But the cowardly, the vile, the murderers, and all liars—their place will be in the fiery lake of burning sulfur." (Revelation 21)

On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. "Do not seal up the words of the prophecy of this book, because the time is near. Whoever is thirsty, let them come; and whoever wishes, let them take the free gift of the water of life. (Revelation 22)



Be Warned! Rejoice! The Rapture Cometh!
The "Bring On The Rapture" Society



NOTE: This message was delivered to ***Disorderly Conduct****. Due to the apocalyptic-like similarities of "the rapture" to industrial collapse and the destruction of civilization by the powers of the earth and her warriors, we decided to pass on this biblical reference. While we of course hate god or any patriarchal, authoritarian, piece-of-shit (yes we are anarchists!), we thought it had some interesting parallels to our current state and inevitable near-future. While the moralistic, master-like, and often hateful story of the novel from which these segments are drawn from is for the most part pretty fucked-up, Revelations in particular, shows a two-thousand year-old vision of this civilizations unavoidable outcome. The cancer needs to be stopped, by any means necessary!*

The "Bringeth On of the Rapture"

Rap-ture (rpchr) n.

1. The transporting of a person from one place to another.

2. The state or condition of being rapt, or carried away from one's self by agreeable excitement; violence of a pleasing passion; extreme joy or pleasure; ecstasy.

"I know your deeds; you have a reputation of being alive, but you are dead. Wake up! ...But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, and blind. (Revelation 3)

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing. (Revelation 5)

I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth. I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth ...and every mountain and island was removed from its place. Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free person hid in caves and among the rocks of the mountains. For the great day of wrath has come, and who can stand?" (Revelation 6)

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree. Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. (Revelation 7)

When he opened the seventh seal, there was silence in heaven for about half an hour. Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake. The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up. The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood, a third of the living creatures in the sea died, and a third of the ships were destroyed. The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water — A third of the waters turned bitter, and many people died from the waters that had become bitter. The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night. As I watched, I heard an eagle that was flying in midair call out in a loud voice: "Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!" (Revelation 9)

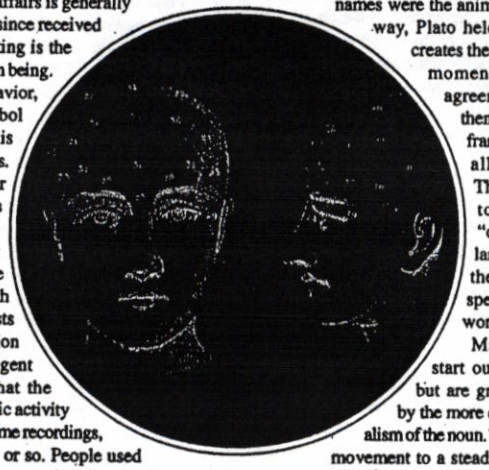


The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal. During those days many will seek death, but will not find it; they will long to die, but death will elude them. And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of the earth's people. A third were killed by the three plagues of fire, smoke and sulfur that came out of their mouths. The rest that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshipping idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk. Nor did they repent of their murders or their thefts. (Revelation 10)

"There will be no more delay! (Revelation 10)

a cause of agriculture but its result; this suggests a basic dynamic of the population problem. It appears that societies organized on a truly human scale fell victim to the exigencies of domestication. It may be that we can only solve the planet's overpopulation problem by removing the root cause of basic estrangement from one another. With the advent of domestication, reproduction was not only rewarded economically; it also offered a compensation or consolation for so much that had been eradicated by civilization.

Amid the standardizing, disciplinary effects of today's systems of technology and capital, we are subjected to an unprecedented barrage of images and other representations. Symbols have largely crowded out everything real and direct, both in the daily round of interpersonal interactions and in the accelerating extinction of nature. This state of affairs is generally accepted as inevitable, especially since received wisdom dictates that symbol-making is the cardinal, defining quality of a human being. We learn as children that all behavior, and culture itself, depend on symbol manipulation; this characteristic is what separates us from mere animals.



But a close look at Homo over our many, many millennia challenges the inexorability or "naturalness" of the dominance of symbols in our lives today. New discoveries are making newspaper headlines with increasing frequency. Archaeologists are finding that more than a million years ago, humans were as intelligent as ourselves—despite the fact that the earliest evidence to date of symbolic activity (figurines, cave art, ritual artifacts, time recordings, etc.) date to only 40,000 years ago or so. People used fire for cooking 1.9 million years ago; and built and sailed seagoing vessels at least 800,000 years ago!

These people must have been very intelligent; yet they left no tangible trace of symbolic thought until relatively recently. Likewise, although our ancestors of a million years ago had the I.Q. to enslave each other and destroy the planet, they refrained from doing so, until symbolic culture got going. Civilization advocates are making a concerted effort to find evidence of symbol use at a much earlier time, paralleling the unsuccessful effort in recent decades to locate evidence that would overturn the new anthropological paradigm of pre-agricultural harmony and well being. So far, their searches have not borne fruit.

There is an enormous time gap between clear signs of mental capacity and clear signs of any symbolizing at all. This discrepancy casts serious doubt on the adequacy of a definition of humans as essentially symbol makers. The apparent congruence between the beginnings of representation and the beginnings of what is unhealthy about our species seems even more important. Basic questions pretty much formulate themselves.

One such question concerns the nature of representation. Foucault argued that representation always involves a power relation. There may be a connection between representation and the power imbalance that is created when division of labor takes over human activity. In a similar vein, it is difficult to see how large social systems could have come about in the absence of symbolic culture. At a minimum, they appear to be inseparable.

Jack Goody (1997) referred to "the continuing pressure to represent." Along with an easily identified impulse to communicate, is there not also something much less positive going on? For all those generations before civilization, folks did many things with their minds—including communicating—but they didn't get symbolic about it. To re-present reality involves a move to a complete, closed system, of which language is the most obvious example and perhaps the original instance. Whence this will to create systems, to name and to count? Why this dimension that looks suspiciously like instrumental reason, with its essentially dominating core?

Language is routinely portrayed as a natural and inevitable part of our evolution. Like division of labor, ritual, domestication, religion? Complete the progression and we see that the end of the biosphere and total alienation are likewise "natural" and "inevitable." Whether or not there can be a way out of the symbolic order is the pressing question.

"In the beginning was the Word"—the convening of the symbolic domain. After Eden's freedom was revoked, Adam named the animals and the names were the animals. In the same way, Plato held that the word creates the thing. There is a moment of linguistic agreement, and from then on a categorized frame is imposed on all phenomena. This pact attempts to override the "original sin" of language, which is the separation of speech and world, words and things.

Many languages start out rich in verbs, but are gradually undone by the more common imperialism of the noun. This parallels the movement to a steadily more reified world, focusing on objects and goals at the expense of process. In similar fashion, the vivid naturalism of cave art gives way to an impoverished, stylized aesthetic. In both cases, the symbolic deal is sweetened by the promise of an enticing richness, but in each case the long-term results are deadly. Symbolic modes may begin with some freshness and vitality, but eventually reveal their actual poverty, their inner logic.

The innate sensual acuity of human infants steadily atrophies as they grow and develop in interaction with a symbolic culture that continues to infiltrate and monopolize most aspects of our lives. A few remnants of the unmediated, the direct still survive. Lovemaking, close relationships, immersion in wild nature, and the experience of birth and death awaken our senses and our intelligence, stimulating an unaccustomed hunger. We long for something other than the meager, artificial world of re-presentation, with its second-hand pallor.

Communication remains open to those invigorating flashes that pass, nonverbally, between people. All the crabbed, crimped, conditioned channels might be chucked, because we can't live on what's available. As levels of pain, loss, and emptiness rise, the reigning

. . . continued on next page

NO WAY OUT?

by John Zerzan

. . . continued

apparatus pumps out ever more unsatisfying, unsustaining lies.

Referring to telepathy, Sigmund Freud wrote in his New Introductory Lectures on Psychoanalysis, "One is led to a suspicion that this is the original, archaic method of communication." Enculturated down to his toes, Freud didn't celebrate this suspicion, and seemed to fear the life force that accompanied such non-cultural dynamics. Laurens van der Post (e.g. The Lost World of the Kalahari, 1958) related several firsthand observations of telepathic communication, over considerable distances, among the people who used to be called "Bushmen." M. Pobers and Richard St. Barbe Baker, also writing in the 1950s, witnessed telepathy by indigenous people before they were colonized by civilization. I mention this in passing as one glimpse of the reality of the non-symbolic, a direct connection that actually existed not long ago, and that could be revived amid the ruins of representation.

Language and art may have originally appeared and united in ritual, a cultural innovation intended to bridge a new separation between people and their world. The term "animism" is often used, dismissively or even pejoratively, to describe the belief that non-human beings and even objects are inhabited by "spirits." Just as the term "anarchism" is a summary description of anarchy, a pervasive viewpoint or state of being that rejects hierarchy, "animism" fails to capture the transformative quality of a shared awareness. In the case of anarchy, there is an awareness that living in equality with other humans necessitates the rejection of all forms of domination, including leadership and political representation. "Animism" refers to the extension of that awareness to other life forms and even to "inanimate" dwellers on the planet such as rocks, clouds, and rivers. The fact that there is no word related to animism, analogous to anarchy, is an index of how distanced we are from this awareness, in our present state. Green anarchy explicitly states that anarchy must embrace the community of living beings, and in this sense takes a step toward re-awakening this awareness.

Did humans lose the awareness of belonging to an earthly community of living beings with the advent of domestication, division of labor, and agriculture? The construction of monuments and the beginnings of animal and human sacrifice would tend to support this hypothesis. Characteristically, the scapegoated victim is held responsible for communal misfortune and suffering, while the fundamental reasons for the community's loss go unrecognized and unmitigated. Ritual involves "enormous amounts of energy" (Knight in Dunbar, Knight and Power, 1999); it is usually loud, multimediated, emotional, and redundant, testifying to the felt depth of the underlying crisis.

The movement from animism to ritual parallels the transformation of small, face-to-face groups into large, complex societies. Culture takes over, with specialized professionals in charge of the realm of the sacred. The longing for that original feeling of communion with other beings and egalitarian intimacy with one's fellow humans can never be appeased by ritual activities developed within a hierarchical social system. This tendency culminates in the teachings of transcendant religions, that since the meaning of our lives has nothing to do with life on earth, we should pin our hopes on a heavenly reward. Conversely, as with the Aka and Mbuti described above, feelings of oneness with the earth and all its inhabitants, and a sense of the joy and meaningfulness of existence, seem to flourish when we humans live in egalitarian, face-to-face groups.

Returning to language, an agreed-upon banality is that reality is always inherently disclosed through language—that in fact reality is decisively mediated by language. Postmodernism ups this ante in two ways. Because language is basically a self-referential system, PM avers, language cannot really involve meaning. Further, there is only language (as there is only civilization); there is no escape from a world defined by language games (and domestication). But archaeological and ethnographic evidence shows clearly that human life has existed outside representation, and nothing definitively precludes humans from living that way again—however devoutly the postmodernists, in their accommodation to the system, may pray that this just cannot be.

The ultimate in representation is the current "society of the spectacle" described so vividly by Guy Debord. We now consume the image of living; life has passed into the stage of its representation, as spectacle. At the same time that technology offers virtual reality to the individual, the ensemble of electronic media creates a virtual community, an advanced symbolic state of passive consumption and learned helplessness.

But the balance sheet for the ruling order shows a mixed forecast. For one thing, representation in the political sector is met with skepticism and apathy similar to that evinced by representation in general. Has there ever been so much incessant yammer about democracy, and less real interest in it? To represent or be represented is a degradation, a reduction, both in the sense of symbolic culture and in terms of power.

Democracy, of course, is a form of rule. Partisans of anarchy should know this, though leftists have no problem with governance. Anarcho-syndicalists and other classical anarchists fail to question any of the more fundamental institutions, such as division of labor, domestication, domination of nature, Progress, technological society, etc.

To quote Riddley Walker again, as an antidote: *"I cud feal some thing growing in me it wer like a green sea surging in me it wer saying, LOSE IT. Saying, LET GO. Saying, THE ONLY YES POWER IS NO POWER." The heart of anarchy.*

Heidegger, in Discourse on Thinking, counseled that an attitude of "openness to the mystery" promises "a new ground and foundation upon which we can stand and endure in the world of technology without being imperiled by it." An anti-authoritarian orientation does not consist of this passive attitude, of changing only our consciousness. Instead, technology and its accomplice, culture, must be met by a resolute autonomy and refusal that looks at the whole span of human presence and rejects all dimensions of captivity and destruction.

This essay will appear in the new anti-civilization compilation, "Running On Emptiness" by John Zerzan. It is due out in the Spring of 2001.

We hear you, fellow-creatures. We know we are wrecking the world and we are afraid. What we have unleashed has such momentum now, we don't know how to turn it around. Don't leave us alone, we need your help. You need us too for your own survival. Are there powers there you can share with us?

"I, lichen, work slowly, very slowly. Time is my friend. This is what I give you: patience for the long haul and perseverance."

"It is a dark time. As deep-diving trout I offer you my fearlessness of the dark."

"I, lion, give you my roar, the voice to speak out and be heard."

"I am caterpillar. The leaves I eat taste bitter now. But dimly I sense a great change coming. What I offer you, humans, is my willingness to dissolve and transform. I do that without knowing what the end-result will be, so I share with you my courage too."

JOANNA MACY

Tiger kills animal park worker

CENTER HILL, Fla. — A tiger broke through its cage at an exotic animal park in northern Florida on Tuesday and fatally mauled a worker. The 49-year-old man had entered a cage at Savage Kingdom to make repairs when the 500-pound male Siberian in an adjoining cage broke through the wires and pounced. The tiger was shot by the park's operator, big cat expert Robert Baudy, so rescue crews could get inside. Paramedics said the man suffered a fatal bite to his neck and severe injuries to his head, arm and ribs.

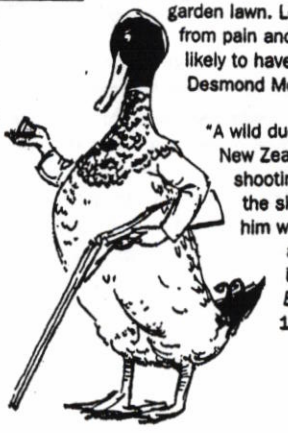
Hippo attacks woman in cage

KIEV, Ukraine — A hippopotamus reportedly attacked an 18-year-old woman after she entered its cage and plunged into its pool at a zoo in the eastern Ukrainian city of Kharkiv. The woman, identified only as Yekaterina, ignored warning signs and dived into the pool with a female hippopotamus and its 6-year-old offspring, local newspapers reported Wednesday. The hippo picked up the woman with its mouth and shook her by the waist before tossing her into the air, the papers said. The woman was hospitalized in serious condition.

ANIMALS REVOLT!



"That was incredible. No fur, claws, horns, antlers, or nothin' . . . Just soft and pink."



"Huge numbers of grunting cod have been blamed by Norwegian scientists for posing a risk to the country's military security. According to a recent analysis, millions of tiny grunting sounds emitted by the cod during the mating season can create background noise loud enough to blot out sounds of suspicious maritime activity. The fish are overriding sonar systems, making it almost impossible to navigate safely under the waters of the Norwegian Sea." —*Bizarre* magazine, No.18, March 1999.

"For instance, he was out walking with a tame raven one afternoon. The bird was free-flying and, in order to keep it close to him, Lorenz [Konrad Lorenz, pioneer of animal behaviour studies] had taken the precaution of filling one of his pockets with small pieces of raw meat. Every so often, he would call to the bird (he was fluent in Raven) and as it approached, would put his hand into the meat-pocket, take out a strip of meat, and feed it to his great, black companion. This procedure meant that, although the raven would zoom off into the sky, it always kept a bright, beady corvine eye on Konrad's movements, as he wandered across the summer fields. They continued like this for several hours, with the bird returning regularly to Lorenz's side for a further tidbit. As it was a hot day, Lorenz had drunk copiously at lunch-time and now needed to relieve himself. As there was nobody about, he moved near a hedge, undid his trousers, and started to do so. The raven's sharp eye had observed Lorenz undoing his trousers and assumed that he was opening another pocket to extract a fresh piece of meat. Swooping down with a raucous cry, the great bird seized this new piece of meat, clamping down tightly on it with its massive powerful beak. Lorenz let out a roar like a wounded bull and began leaping dementedly about in the corner of the field. The raven was nonplussed by this extraordinary behaviour and could not understand why its human friend was so reluctant to hand over a piece of meat that was so plainly meant for its consumption. Placing its huge feet firmly on Lorenz's body, the bird started to tug fiercely at the stubbornly resistant food-offering, like a blackbird trying to pull an earthworm from a garden lawn. Lorenz claims that he nearly fainted from pain and loss of blood, but it is more likely to have been shock."—*Animal Days* by Desmond Morris (Jonathan Cape, 1979)

"A wild duck took revenge on a hunter in New Zealand's North Island during a shooting trip in May 1985. It dived out of the sky, knocking him out and leaving him with two black eyes, a broken nose and cracked glasses. It killed itself in the process."—*Would You Believe It?* by Philip Mason (Futura, 1990) p.10.

NaNo time to lose

If the decimation of the Earth's ecology and the irreversible manipulation of the genetic basis of life weren't enough scientists are designing machines that may one day replace the human species and wipe out large swathes of vegetation. Nanotechnology research and application continues to grow and yet most of us have not even heard of this new 'science' let alone had an opportunity to analyse and discuss it. We've yet to hear of any resistance to this frightening technology. Given this we present a very brief summary of what nanotechnology is, it's expected uses, the possible risks and sources of further information.

What is nanotech?

There seems to be some dispute about the scale on which nanotech actually functions but a fair definition would seem to be "the manufacture of materials and structures with dimensions that measure up to 100 nanometres (billionths of a metre)". The key is to 'be able to snap together the fundamental building blocks of nature easily, inexpensively and in almost any arrangement that we desire.' This applies to a range of disciplines, from conventional synthetic chemistry to techniques that manipulate individual atoms with tiny probe elements. In the course of a few hours, nanotechnology could produce anything from a rocket ship to minute disease-fighting submarines that roam the bloodstream. Like biological cells, the robots that populate a nanofactory could even make copies of themselves. Finished goods could be had for little more than the design costs plus raw materials-such as air, beet sugar or an inexpensive hydrocarbon.

Are there risks to nanotechnology?

Scientists developing nanotechnology are keen to promote the possible benefits. Billions of dollars have been invested in nano research, particularly in Japan. But what about the risks and does the well being of humanity really rest on microscopic robots completely out of our control? Perhaps the most frightening and serious risk is that of building a device about the size of a bacterium but tougher and more omnivorous. Such runaways might disperse like pollen and reproduce like bacteria, eating a wide range of organic materials: an ecological disaster of unprecedented magnitude indeed, one that could destroy the biosphere as we know it. However optimists claim such events would probably(!) never happen because there is not the incentive to build such a robot, that nanotechnology will only be used for beneficial applications in a cautious manner. They feel the biggest threats are from malevolent forces seeking to abuse the technology. To avoid such threats they look to the regulatory systems that have saved us from nuclear contamination, GMO escapes, asbestos, environmental carcinogens, climate change, deforestation. Exactly! For these experts there is no turning back. For them nanotechnology is here to stay and it is better to proceed with caution than to try and stop it. But there are important questions to be asked: who is setting the limits for this technology? On what basis should we trust unaccountable, centralised bureaucracies to regulate this technology? Why are we being forced to adopt nanotech over simple, human-led technologies that we have control over and that work with nature rather than trying to replace it?

The human race might easily permit itself to drift into a position of such dependence on the machines that it would have no practical choice but to accept all of the machines' decisions. People won't be able to just turn the machines off, because they will be so dependent on them that turning them off would amount to suicide.

Some expected applications

Military Thirty-five years from now, ... small, lethal, sensing, emitting, flying, crawling, exploding and thinking objects may make the battlefield [or sea] highly lethal to any life that finds itself there. Precision-guided munitions; enormous quantities and varieties of sensors (some the size of bottle-caps) able to collect and disseminate a vast amount of tactical intelligence. Advanced automation (including robots) may increasingly reduce the number of people actually within the war zone. For urban combat and surveillance in peacekeeping missions, many of the sensors will be incorporated into the human system in order to enhance performance. It may be possible by about 2025 to implant enhancements to deal with biological warfare, enhance visibility, increase strength of the soldier, and do a variety of other things. Certain genes and cells could be pulled out of the human brain and loaded into a computer chip in the same way that you create a neural network. This could lead to an artificial 'brain' with neural capacity.

Medicine Naontech may allow the building of fleets of computer controlled molecular tools much smaller than a human cell and with the accuracy and precision of drug molecules. They could remove obstructions in the circulatory system, kill cancer cells or take over the function of sub-cellular organelles. Programmable and controllable micro-robots fabricated to nanometre precision may enable medical doctors to execute curative and reconstructive procedures in the human body at the cellular and molecular levels. In Cryonics (freezing dead people) it may be possible to have a fleet of small computer-controlled devices circulated through the body to identify and correct damage caused by ice crystals.

Further reading and information

Apparently *Engines of Creation* by Eric Drexler is one of the originals on the wonders of nanotechnology. ☠ Schnews issue249 (www.schnews.org.uk/). ☠ Ecologist, Vol 30 No. 7 ☠ www.research.ibm.com/ for the website of IBM, a massive investor in nanotech. ☠ www.zyvex.com/ - the first molecular nanotechnology company. ☠ http://dmoz.org/Society/Issues/Science_and_Technology/Nanotechnology/ for a range of sites to look at. ☠ www.wired.com/wired/archive/8.04/joy.html article by Bill Joy - on how our most powerful 21st-century technologies, robotics, genetic engineering, and nanotech are threatening to make humans an endangered species.



The Road To Ruin?

Somewhere, sometime on the evolutionary path, a branch of hominids began to walk upright on the long path to alienation, domestication, and division of labor. It was this evolutionary step that led us to modernity. The inevitable process began with this adaptation, we now all are implicated in the fate of this turn. Our four legged primate ancestors could never have known that their choice of environment, their climate, their subsistence would one day lead, 3 million years ago to bipedalism. The fall from grace occurred once and for all with the changing east African climate forcing our edenic arboreal ancestors into the grass lands on two legs.

Prior to this shift, we lived in the plentiful trees, without mediation. In the trees there was no way and no potential to dominate. Crops could not be planted and thus the Neolithic revolution was no where in sight. The only linguistic systems needed in this environment, at this stage of evolution, was a call to, "watch out, I'm headed across the vine to your tree." This message could be conveyed in only a fluctuation of pitch, there was no need for complex neuroanatomical systems for language. In the trees we had no warfare, no mediated artwork, no wage-slavery, no empires. These all began after the ultimate crossing of the point of no return: bipedalism.

In the trees we lived out harmony with each other and the environment in our un-bipedally mediated state. With all of our limb's extremities in connection with the natural world we were truly unalienated from wildness. Only with the eventual shift to bipedalism would only half of our limbs be in constant contact with our natural floor, and thus half of our divine state was forever stolen by the forces of selection. As our upper limbs were ripped from, and severed from their rightful, natural, wild connection to the trees and the earth, we began the ending of our long history of evolutionary wholeness.

Why did this process occur, eventually and inevitably casting us along the path to domestication? Why did the sun, beating on the landscape have to be so hot as to create an evolutionary selective pressure making those of us who could walk upright more advantageous? Why did we have to absorb so much heat through our horizontal hair covered backs? That foraging in the grasslands was more sustainable throughout a hot day with sun heat hitting a small surface area as we began to walk upright, does not seem fair on the part of chaos and evolution.

Why did the grass on the Savannah have to be so high, so high that it was more advantageous for the upright walking primates among us to stand straight and see over the blades into the distance while foraging and evading predators? Worst of all, is that it was not a collective decision, this path was chosen for us, by the chaotic process of evolution, only to be explained by the fact that at the time it was adaptive, it was the only way for our ancestors to survive. While bipedalism seemed to have no effect on egalitarianism for about two million nine hundred ninety thousand years after this shift in Africa, none-the-less, it was this adaptation, this is the essential element of our being that the fall from grace can be traced to. As quadrupeds, we could never have built empires, we could never have cultivated and dominated the wilderness with agriculture, we could never have been severed from the earth's systems of balance and harmony.

Beyond this, it may even be our opposable thumbs, but shouldn't we just credit one arbitrary element of our adaptations to blame this totality on? If we were to consider more, we might lose this simple explanation's powerful implications. Our simple explanatory solution would dissolve into diffuse possibilities that may involve more complex hypotheses, not to mention the necessary consideration of more than one essential element of our being. If we were to give up this bedrock truth, our grip on the origins of domination would dissipate completely. It is always the most fulfilling approach to consider the simplest explanation. After all, if we took this approach to its logical conclusion, we'd have to implicate far more than this one shift. Why not the evolutionary shift from the tree shrew to the primate, going much further back in Africa than even *five* million years? Why not the shift leading to the evolution of the tree shrew? After all, if neither the tree shrew, its predecessor, and the eventual primates existed, there would be no chance for civilization to occur and destroy wildness and unmediated existence as it has. For that matter, by our logic of blaming civilization's inevitability on an evolutionary adaptational shift, we might have to call into question the whole of life on this planet. Pangea would merely be the surface! Our analysis would necessarily have to extend to and implicate the first carbon based life forms to evolve out of the primordial soup some three and a half billion years ago. But what logical reason would end our inquisition of evolution there? Would not the earth still be a prime location for the evolution of life to begin one day again, we, through our analysis, can

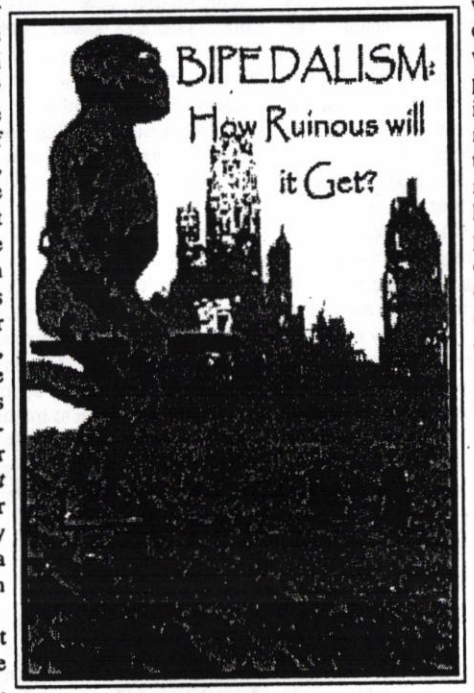
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determine that the first life would one day radiate on different paths throughout the land and sea and one day bring about the tree shrew again, then perhaps the first primates, and what then about those that might find themselves ecological pressured to leave the trees and walk bipedally? This process could begin again, even if we could go back in time and stop the first emergence of bio-organisms on earth, even if we could stop a possible second emergence, or third or fourth. Perhaps we must find a way to, at this point, immediately destroy all life forms, because even now, any one animal, even a single cell bacteria today, could be well on its way to primate bipedal evolution. Once this biological eradication process has been completed, we can then proceed to either move the planet closer to or further away from the sun so as to ensure that evolution will never again have the chance to occur on this planet...It's almost too easy!

We have a major campaign to begin as anti-civilization anarchists. From now on, we must leave behind all graphics of smashed swastikas, circle 'A's, and above all else, we must forever give up the use of the green symbol of wilderness on our black flags, for as we now know, wilderness must be destroyed at all costs to ensure that civilization, at the hands or more accurately *feet* of hominids never grips what must, by our efforts, become a permanently barren planet.

Our project must now be to move beyond anarchism, beyond primitivism, and organize under the banner of **Abiotism**. Slogans must ring through the streets, "Bi-pe-dalism to apes evo-lu-tion must not give, Gai-a must be killed to live!!!," and, "Hey hey, ho ho, all carbon based life has got to go!!!," etc...ad nauseum. Only under this banner can we really think ourselves to have a radical critique of this ruinous system. The time is now, the time is then, evolution, bipedalism, never again!!!!



Thoughts on Bipedalism and Symbolic Thought

The purpose and intent of *The Road To Ruin*, is to contextualize and warn against "Original Sin" approaches to problematizing humanity and explaining the emergence of domination of nature by "humanity". While the original sin approach may not be clearly stated in certain critiques of symbolic thought, it seems to be implied and at the very least can leave one with a "biologically deterministic" essence reminiscent of sociobiology or one of many other essentialist notions of our being. This may not be the intent of those such as Zerzan who address this issue, but it does at times appear to be the effect. This piece should be thought of as some notes of warning if not clarification.

It is a mistake to assert that there is anything fundamentally essential to our being that would or will inevitably lead to complex society. There was no global turning point in human evolution in which all societies made the collective decision to leave behind a three million year history of harmony with nature to plant in the ground and eventually build industrial civilization. The emergence of domination can't be explained as if humanity is the story of one culture, a mistake often made. It was not humanity or any essential element, be it symbolic thought, bipedalism, opposable thumbs or any other element. It was a staggered pan-continental phenomenon happening independently some thousands of years apart in west Asia, east Asia, and South America since 12,000 BC under different circumstances with one or two universal elements: population pressure and environmental scarcity. While of course bipedalism, symbolic thought, and opposable thumbs played apart it was the combination infinitely complex other factors that made it possible for a *fraction* of prehistoric societies to pave the path to civilization 10,000 years ago.

Symbolic thought did not simply emerge concurrently with some recent global shift in human

Spit Happens Cops Are Wary of Fast Food

In an interview, Mr. Yonkie, who maintains his innocence, says he despises such acts. Nonetheless, he concedes he understands how a patrol car in the drive-through lane might induce mischief among some fast-food workers with a distaste for authority. It's like, 'Oh, yeah, you think you're so big? Well, then I'm going to show you,' " Mr. Yonkie says, adding that for those in the fast-food industry, such people "give us all a bad name."

In some states, officers who find somebody else's saliva in their food have been surprised to learn that it isn't always a crime. Even after state lab tests confirmed the presence of spit on Officer Phillips's nachos, there were no charges because no criminal statute in North Carolina prohibits spitting on food.

But in Ohio, a 15-year-old former McDonald's drive-through-window clerk now faces delinquency charges of contaminating a substance for human consumption because he allegedly spit in a police officer's soft drink in February. It's a felony if he is found to carry a communicable disease that he knew about, a misdemeanor if he doesn't. His case is scheduled for a juvenile-court hearing on Friday in Franklin County, Ohio. The officer became aware of the problem only after he had consumed the drink and noticed a slimy residue on the cup. McDonald's Corp. says it doesn't tolerate such antics. The teenager was fired immediately.

Police officers, who often eat free of charge at fast-food restaurants, are especially valued customers because they lend a sense of security to an industry that keeps late hours and lots of cash on hand. "I want them in my restaurants to help keep them safe. It's critical," says David Bear, a McDonald's franchisee in the suburbs of Chicago.

After pulling away from a Checkers restaurant, Jeff Bousquet, a Pasco County, Fla., school resource officer, noticed a suspicious hand-drawn pig and the words "oink, oink" on his bag of food. Checking his burger, he thought he found spit and notified the company. The burger was never tested; Checkers denies the allegation of food tampering and says it has videotape of the food being prepared as well as the creation of the artwork. The 17-year-old boy, a student at the high school Officer Bousquet patrolled, was fired. Checkers apologized to the officer and offered him a small, undisclosed monetary settlement, which he accepted.

Perpetrators often give themselves away. It was the Burger King worker's behavior that tipped off Indiana State Trooper Dan Jones. " 'Enjoy' was all he said," recalls Officer Jones. "He had a real stupid grin on his face, like a deviant kind of grin that said 'I just spit on your sandwich.' "

So Trooper Jones checked. Beneath the bun of his chicken club sandwich was a pool of spit approximately an inch in diameter, he said. He promptly informed all employees in the restaurant that they were under investigation for consumer-product tampering. He sent the burger to a state lab for DNA testing, and a judge issued a court warrant to take blood samples from three kitchen employees who worked that night.

Very Sorry

As it turned out, the saliva belonged to a 16-year-old grill cook who was fired and sentenced to 40 hours of community service. Trooper Jones eventually got a written apology from the boy.

Meanwhile, Trooper Jones's superior, Lt. J.C. Linegar, sent an e-mail alerting other police in the area about the incident. In turn, the restaurant owner, Midwest Food Co., filed a legal notice with the state alleging that the Indiana State police "slandered the reputation" of the company because the lab test had yet to be completed and that its franchisee had suffered an extensive loss of business. The company now has no plans to file suit. Burger King says it urged the franchisee not to take legal action. "There was a breakdown somewhere in our process," says Kim Miller, a Burger King spokeswoman. "It's a very damaging mark to our brand."

In Oro Valley, two former Burger King employees served 30 days in jail after pleading guilty to aggravated assault for spitting on a burger served to a police officer. Test results later found that both individuals had been exposed to hepatitis, says Detective Williams, who investigated the case. Burger King says it has no record of the incident.

Although the officer "got sick to his stomach," he has not contracted hepatitis, Detective Williams says.

Accused officer takes his own life

MELBOURNE, Fla. — A city police officer facing charges of misconduct and battery fatally shot himself in the chest as fellow officers tried to arrest him. Larry Simpson, 47, shot himself in his car Saturday near an intersection lined with officers waiting to catch him. Deputies who went to Simpson's home that morning to arrest him found him at a nearby residence, prompting him to flee in the car.

Fellow officer fired fatal round

ARLINGTON, Texas — A police officer killed during a training exercise at a school was shot by another officer who fired a live round, rather than rubber bullets, police said Friday. Cpl. Joseph Cushman, 27, died Thursday when the bullet pierced his helmet and skull. Why live rounds were available and whether a practice gun or duty weapon was used are still unknown.

"Quality Policing Through Partnerships"

Spit Happens: Police In Uniform Are Leery Of Fast-Food Places

* * *

The Secret Sauce Could Have Something in It for Them, Something Not Very Nice

By JENNIFER ORDONEZ
Staff Reporter of THE WALL STREET JOURNAL

Hours into a long Sunday shift, Chris T. Phillips, a North Carolina highway patrolman, was looking forward to his order of Taco Bell nachos. Pulling away from the drive-through window, he shoveled into his mouth a mound of meat and cheese. Then, he noticed something.

"It was clear and slimy in appearance," Sgt. Phillips recalls.

Dangling from a chip, state lab tests later confirmed, was phlegm. Sgt. Phillips said that an employee who was fired after the incident had complained of being harassed by police about his skateboarding. Amy Sherwood, spokesman for Tricon Global Restaurants, which owns Taco Bell, declines to comment other than to say the company "has the highest admiration and respect for the work of police officers," who are always welcome to eat at its restaurants.

Now, nearly four years later, it is hard for Sgt. Phillips to stomach fast food. "You realize that people will do that to you, and eating is just never the same."

The docket of food-tampering cases with police as victims is growing, and many officers say that they think twice about ordering fast food while in uniform. Some blame the teenagers fast-food places hire to do jobs that don't pay well and are hard to fill. Others cite anti-police sentiment in the general public. "It's consistent with the erosion of respect for authority figures," says Jim Pasco, executive director of the national Fraternal Order of Police.

Even the most vigilant restaurant managers can't watch their kitchen help all the time. And in the billions of fast-food meals dished out every year without incident, spit is hard to spot.

Some police officers bring their own lunches or go to cafeterias, where the food is served up in plain sight. The Oro Valley, Ariz., Police Department distributes occasional memos warning officers about food places in the vicinity where food contamination might be more likely to occur because they employ people known to have been arrested or to have been suspects in criminal cases. "I just say, 'Listen, be careful, we've seen a lot of people working [at that restaurant] that we've dealt with,' " says Detective Herb Williams.

Worse Than Spit

Contamination isn't limited to spit. The meat patty that an employee at a Burger King restaurant gave to a sheriff's deputy in Rochester, N.Y., last year allegedly was tainted with urine and oven cleaner. The man's lawyer, Robert Brenna Jr., says he became "violently ill."

So, the alleged victim, Monroe County Sheriff's Deputy Gamaliel Dominguez and his wife last month filed a $13.5 million civil lawsuit against Burger King, its franchisee and two of its employees. Criminal charges were filed against two workers Burger King fired in response to the allegation. One, Daniel P. Musson, then 18, pleaded guilty to tampering with consumer products and will be sentenced next month. The other, Scott B. Savino, then 20, was indicted on two counts of assault and two counts of tampering. He goes to trial May 29, and if convicted on all counts could be sentenced to seven years in state prison.

Burger King, a unit of Diageo PLC, said it hadn't been notified of the suit and declined to comment further.

In January, a police officer got a breakfast Taquito spiked with marijuana from a Dallas-area Whataburger restaurant. Corpus Christi, Tex.-based Whataburger says it fired the employee charged with the crime and is cooperating fully in prosecuting him. "Action was swift," said a spokesman.

In Beaver Dam, Wis., a police sergeant whose mouth started burning as he ate a chalupa from Taco Bell had it analyzed and was told that it was laced with a sink sanitizer, according to the criminal complaint filed in the case. A spokesperson in Louisville, Ky., for Tricon says the company cannot specifically comment on any of the Taco Bell cases.

'Foreign Objects'

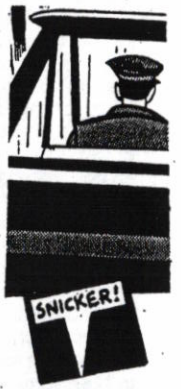
James Yonkie, a 21-year-old fast-food veteran, and a co-worker were charged in Dodge County, Wis., circuit court last year for allegedly contaminating the chalupa with sink cleaner. In March, Mr. Yonkie pleaded no contest to disorderly conduct. In addition to the 40 hours of community service he must serve as a condition of his court agreement, Mr. Yonkie must tell all future fast-food employers about the incident. As a condition of his plea agreement, he must testify in the pending criminal trial of Keith Williamson, his former best friend and Taco Bell co-worker. Mr. Williamson is charged with "placing foreign objects in an edible."













MAKE THEM PAY



consciousness. For 100,000 or more humans have been using what is nebulously defined as symbolic thought. Arguably language and symbolic thought extends back over a million years. If this is the case, or even only 100,000 years, the estimated date of the last evolutionary shift from premodern hominids to what we are now (anatomically modern *Homo Sapiens Sapiens*), there should be no reason to believe that *essentially*, as a result of symbolic thought, humans are fundamentally flawed and predestined to dominate each other and the earth. If symbolic thought intrinsically results in mediation leading to domination, why then did it take 90% of at least 100,000 years to become problematic for still only a fraction of all living human societies 10,000 years ago? If symbolic thought is the root and necessary precondition for domination, why then does domination not exist among the Pygmies, the Kung!, the Hadza, etc. All modern primitive societies undeniably think symbolically, use language, and project anthropomorphic symbols onto the landscape to tell stories and myths, encode history, etc. The point being that symbolic thought does not inevitably lead to domination, rather it is an adaptive strategy of the human species in the environment, it is universal to modern *Homo Sapiens Sapiens*. It came about as a result of natural selection, if it was not adaptive, it would not have persisted nor still harmoniously persist in modern foraging societies living in the wild. There is no reason to problematize symbolic thought any more so than the many other human elements that comprise any of the necessary preconditions for domination such as bipedalism and opposable thumbs. Symbolic thought should not be discussed as fundamentally alienating and mediating with grounds to be destroyed so as to preserve wildness; such a claim would necessitate implicating and problematizing all and more of the primitives listed above.

Symbolic thought, like bipedalism and opposable thumbs should be understood, analyzed, and known to be a necessary precondition for domination, but in no way thought of as a predetermination for the destiny of humanity.

While it is undeniable that no other currently existing animal could intellectually or biologically build empires, while it is certain that only an upright walking hominid with opposable thumbs and symbolic thought *could* build empires, the point is that for from 90-99 percent of its existence, no society did, and when those who began to did, they were only a fraction unrepresentative of their foraging contemporaries who over the course of the last ten thousand years have been decimated by that fraction which overpopulated and moved across the landscape in conquest.

Symbolic thought, like bipedalism and opposable thumbs should be understood, analyzed, and known to be a necessary precondition for domination, but in no way thought of as a predetermination for the destiny of humanity. It matters not when or if at some universal point symbolic thought emerged in our species, rather it matters how and under what conditions symbolic thought can be used to dominate the earth and each other.

Humans live within a *cognitive foraging niche*. As we do not have talons, fangs, or much comparative strength, it has been our cortex that has evolved for survival. 2.4 million years ago, the first stone tools were made by our hominid ancestor Homo Habilis. Further, arguably humans were using many other "tools" or technological culturally innovated implements far before this. Either way, we have been conceptualizing with our cortex and manufacturing implements taken from nature for use in survival. The human cranium evolutionary growth curve matches almost exactly the curve of complexity in stone tools. This indicates that for the majority of our existence we have been cognitively mediating our existence with technological innovation which dialectically caused biological evolution. Here again, there was no historic point at which we became mediated rather than wild primates. There can be no artificial analytical delineation; we evolved, technologically, in a mediated way. This is not to be problematized for to do so would again necessarily implicate modern foragers such as the Kung! in this product of alienated intellectual categorization of the edenic state and the dominating state. No such delineation exists. By nature, with symbolic thought, we are, and have evolved to be harmonious gatherers and hunters that use upright walking to move within our environment, opposable thumbs the grasp and build stone tools, and symbolic thought to culturally adapt to the environment.

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TAKING RESPONSIBILITY:

Why should anarchists support Ted Kaczynski

"...And all of this did not appear from nowhere. The roads, the cars, the traffic lights, the skyscrapers, the computers could not exist if, every day, the lives of millions were not eaten by the factories. Machines control their daily activity, determining their movements, eating up their time, to produce more machines. Their only respite comes when the machines which control them break down — or when they break them down. Then for a moment, they are not machines. Don't tell me technology is neutral—I'm not blind enough to buy that one! Can't you see? Each little machine — each car, each computer, each factory, each worker — is not a separate entity, a mere individual tool. NO! They are all cogs in one vast machine, the machine of social reproduction — and if we let them be, we too are cogs, the gears that manufacture society. Will you be a mere cog, a gear, a tool of social order?

TO HELL WITH THE SOCIAL ORDER AND ITS PHYSICAL BODY: TECHNOLOGY!
NED LUDD WAS RIGHT! THE MACHINE IS THE ENEMY!
SMASH IT TO POWDER WITHOUT A GRAIN OF MERCY!!!!!
And from the dust, a billion flowers bloom."
-from Venomous Butterfly Publications

Anthropologists study modern gatherer-hunters to experience an approximation of how pre-civilized people may have lived. Obviously, the lives of people that existed before civilization would have been quite different than any that remain now. But, by comparing physical evidence of what occurred in the past with the way gatherer-hunters people live today; we know for sure that life was qualitatively different than the lives we experience in cities and towns in so-called developed nations.

So different were our wild predecessors that we as humans today can only imagine what life would have been like. Borrowing from the field of anthropology in combination with an analysis of our own unmediated experiences (both in wild areas and in our primal struggle against Power and those who uphold it), radicals and anti-civilization advocates posit that humans have lived, and hence are capable of living, egalitarian, free and wild lives. Ways of life that are today only abstractions of thought. What once covered the planet is now labeled "wilderness", "the wild" and so on. This labeling and sequestering of the bits and pieces of the previously diverse, chaotic and wild existence has become necessary precisely because there is so little that remains. There are those of us who refuse the illusion of labeling, and recognize wildness as a guide through the deceptions of civilization. The quest to find ways of experiencing the world outside of the birth-work/consume-die routine can be cathartic. When stripping down the conditioning, it soon becomes axiomatic that in order for anything wild to remain on Earth, the institutions, ideas and paradigms of civilization must be destroyed.

As Fredy Perlman discussed in Against His-Story, Against Leviathan, when people struggled against civilizations, they would destroy without pause the artwork, crafts, technologies and symbols that represented the civilized. They didn't want it. Their preferred and animal way of life had nothing to do with that artificial world. A million dollar vase would be no different to them than a one-dollar clay pot. This is not because the rebels were barbaric, stupid or in modern terminology, "criminally insane." This antipathy towards civilized symbols and tools demonstrates that no set of values is universal. The people who attacked civilizations in the past (and there were many) held different values: Values of life, free will, relaxation and mutual respect and cooperation. Words such as "free' and "wild" were unnecessary though, for what those words describe was everyday life. Wildness was life. Wildness still is life, but it's disappearing into the guts of a beast called progress.

Everything that decorates civilization (street lights, unquestioning art, permitted parades, make your own list) and serves to uphold its enforced way of life (more like living death) must be removed for humans to have any glimmer of a chance at other ways of life. We are struggling for a world where nothing reigns, nothing is in power. Nothing is the state of an uncivilized world; it is the only thing that can fill the void under the surface of our boring and futile civilized lives. Nothing describes everything wild, every river, every rock. Nothing was not created; it simply exists, in ever-present moments. Beyond time, beyond measure. Nothing is atonal, amoral and nonlinear. No-thing = no-things! No entity or piece of matter is anything but itself. Our values can be determined by our subjective experience. In a world of nothing, only our experiences and our desires can direct our decisions.

How do we get there? How do we destroy everything we know to reclaim everything we've lost? Planting a monoculture tree farm does not result in a wild forest ecosystem. Our wild brothers and sisters who still live in uncivilized conditions (more than likely in direct conflict with civilized powers) have the advantage of living outside civilization. They live close to the Earth and are still a part of its perpetual change and abundance. It is no surprise that those who live in intimate relationship to an ecosystem are sensitive to global climate changes and all out destruction of the planet. The growing heat wave is much more real to those who have never had air conditioning.

But what about us civilized fools wanting so badly to go feral? There is almost nowhere to disappear to anymore. The wilds are all called parks and there are limits to how long you can live in them, not to mention the devastation of any land not labeled as a park. Our very lifeline, the sun, threatens to give us all skin cancer through an ever-dissipating ozone layer. The air we breathe is becoming more chemicalized and polluted every day. What can we do while we are so reliant on civilization for our very survival?

thing done is in itself irreproachable because trivial; what is ludicrous is the illusions they build up around their activities. For them, the more banal the activity, the more it is divine. In reality, what they busy themselves with, whether in the city or the country, adds up to an immense diversion of creativity, a busy passivity which begins to solve for the advanced spectacle the problem of colonizing the "free time" it makes available.

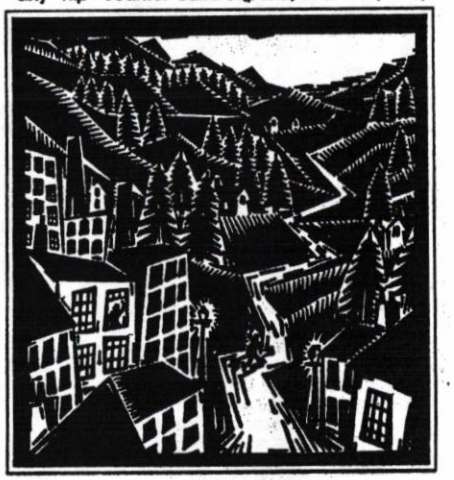
Abstractly breaking with the past, the hippie lives a shallow version of an eternal present. Dissociated from both past and future, the succession of moments in their lives is a disconnected series of diversions ("trips"). Travel is this mode of change, a drifting consumption of false adventures, crossing the country continually in search of that "beautiful scene" which always evades them. Theirs is a boredom always on the move. They hungrily devour every experience on sale in order to keep their head in the same good place. Wherever the hippie gathers with others it is a space of unresolved tensions, of uncharged particles meandering around some spectacular nucleus or other. Hip urbanism - always trying to carve out a homey space where its false community could flourish - never failed to create for itself one more reservation where the natives stare blankly at each other because they're also the tourists. The Haight-Ashbury, the rock festival, the hip pad were supposed to be free spaces where separations broke down; but hip space became the space of passivity, of leisure consumption - of separations at another level. The rock concert in Oregon organized by the state to divert people from a demonstration - where the state gave out free grass and inspected the psychedelics before they were dispensed - is only the limiting case of the general tendency: space organized benevolently for tourists of dead time.

Hip life did have a more active content at its origins. The spectacular term "hippie" denotes far from homogenous phenomena and the subculture, and the individuals involved, passed through various stages. Some of the earliest of the subculture did have a conception of the new world as something to be built consciously, not as something that would just happen by turning on and coming together. But the spectacular culture which is the legacy of their activity, their "success," is really the sign of their failure. When, in 1967, some staged a symbolic funeral of the hippie for the press, they only showed by their theatrical expression of failure that they never left the spectacle which produced them and never understood the spectacle they produced. The hip movement was the sign of growing discontent with a daily life colonized more and more by the spectacle. But in failing to oppose itself radically to the dominant system, it constructed merely a counter-spectacle.

Not that such opposition should have been political in the ordinary sense. If the hippies knew anything, they knew that the revolutionary vision of the politicos didn't go far enough. Although the hip lifestyle was really only a reform movement of daily life, from their own vantage point the hippie could see that the politico had no practical critique of daily life (that they were "straight"). If the early hippie rejected "political" activity partly for the wrong reasons (his positivity, utopianism, etc.), they also had a partial critique of it, of its boredom, its ideological nature and its rigidity. Ken Kesey was correct in perceiving that the politicos were only engaging the old world on its own terms. But by failing to offer anything besides this, except LSD, he and others like him abdicated, in effect, to the politicos. Their pure and simple apoliticality left them open in the end, first to partial support for, and then to absorption into the political movement.

If the pre-political hippies fell for all the illusions and utopian "solutions," if their critique of everyday life never recognized its historical basis and the material forces which could make it socially effective, still the emergence of the hippie revealed the extent of dissatisfaction, the impossibility for so many of continuing along the straight and narrow paths of social integration. Yet at the same time that the counterculture announced, if incoherently, the possibility of a new world, it constructed some of the most advanced paths of reintegration into the old one. The despair of "dropping out" gave way to the constructiveness of the counterculture; its positivity substituted utopian anticipation for critical activity. On all fronts the counterculture was an avant-garde of recuperation; it canalized real discontent with the generalized isolation into false alternatives; it served power with the necessary experimental research for the encirclement of potential opposition.

CONTRADICTION
(unpublished draft, April 1972)
from the "Bureau Of Public Secrets"
Note: Many of the same criticisms could apply to any "hip" counter-culture (punk, anarchist, etc.)



On the Poverty of Hip Life (continued from last page)

free clinics, from the rap centers to the hip businesses - the counterculture erects a new network of false bonds. Everyone becomes the chamber of commerce for a so-called hip community based on false oppositions, esoteric commodities and spectacles.

It was the promise of authentic community which attracted so many people to the hip milieu. For a while, in fact, in the Haight-Ashbury the boundaries between isolated individuals, living quarters and home and street began to give way. But what was to be a new life devolved into a glorified survival. The common desire to live outside the dominant society, since it could only be realized partially by living on the margins of that society, economically and otherwise, resulted in the reintroduction of survival as the basis for collective cohesion. All the domestic banalities are fetishized and social relations are marked by mutual toleration and active dissimulation of real separations. A motto of one commune is "I'll tolerate you if you tolerate me."



In the rural communes, a false community of neoprimitives - who share only the mutuality of their retreat - assembles over the false crisis of a self-imposed natural alienation. This natural reserve is for them the sacred space in which they will return to the erotic bond of primitive communism and mystical union with nature. But in fact these zones for communitarian experimentation, which serve as shock-absorbers for the society at large, only reproduce the hierarchical patterns of former societies, from a rediscovered natural division of labor and shamanism to modified forms of frontier patriarchy.

In answering the alienation from nature with an ideology of naturalness, the hippie transforms, if not reality at least appearance; getting as close to nature as long hair, bare feet, no bra and plenty of camping trips can take them. Once constructed, this image returns in an endless photographic and filmic display of flower-children dancing nude and their dearest recording stars romping through the woods in slow motion.

The counterculture ideologues justified their religious and mystical eclecticism as research in the methods of "spiritual liberation," which some of them claimed was a necessary prerequisite for social revolution. In their hands revolution became, not the chance for subjectivity to transform reality, but the technical problem of "changing your head," "turning on." The hippie became an avid and full-time consumer of the oldest and latest techniques of induced passivity: meditation, light shows, multi-media, drugs, psychedelic posters. Using every technical means to simulate excitement - to convince themselves that they are still alive - the hippie creates stimulating totalitarian environments and manipulating themselves into euphoric passivity. Sensualism is merely a matter of heightened consciousness, a pseudo-enrichment of any content no matter how impoverished. Leaving one titillation, soon enough lost in another. It is the spontaneity of the commodity: you smoke a joint, put on the strobe light, listen to quadraphonic sound, and "let things happen."

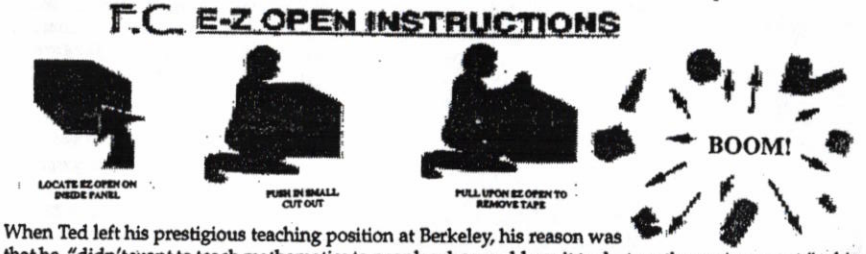
The hippie's fascination with drugs and the occult, despite its liberatory pretensions, is really a fascination with a more internalized enslavement. Compulsively trying to feel good within and in spite of the dominant conditions, ending up defending oneself from "feelings of alienation" by trying to make them go away, or at least diminishing them so as to make them tolerable. Like the bored retiree who takes up hobbies, the hippie deals with their malaise by "getting one's head into something." Rejecting both the work and the leisure of one's parents, but only to return to both in one's own way. Working in "meaningful" jobs, for "hip companies" in which the employees constitute a "family," and does subsistence farming and temporary work. Imagining oneself a primitive craftsman, they develop this role, idealizing the Craft. The ideology attached to this pseudoprimitive (or pseudofeudal) occupation dissimulates its petit-bourgeois character. Interests, such as organic food, spawn thriving businesses. But the owners don't think of themselves as ordinary businesspeople because they "believe in their product." It's good vibes all the way to the bank.

The hippie's domestic leisure is just as pedestrian. Imagining they are rejecting the student role, they becomes lifelong students. The free universities are smorgasbords where the most metaphysical as well as the most banal dishes are served up. Within its ideological boundaries the hippie's appetite is limitless. They read the *I Ching*, learn to meditate, gardens, picks up a new instrument, paints, makes candles, bakes. Energy is insatiable, but it is all dissipated. Each

To destroy civilization is to destroy ourselves, as we know them. So we must learn to live in ways that resemble the ways of our wild ancestors and their modern counterparts. If we live in cities and towns, then we must do so in ways that approximate hunting and gathering. We must also struggle to negate and destroy the institutions and infrastructure that lay waste to the wild. As we start to live in a more wild manner, our level of intimacy with the chaos of nature will be heightened and our passion to preserve wild areas, as well as the few remaining wild peopke, against the prevailing order will grow as well. Following this logic, inspiration can be found in people who transcend theory and demonstrate in practice the ways of modern hunter-gatherers. It is no longer possible to just live, with nearly every corner of the planet molested by civilized hands. We must live simply, off the endless garbage of progress while we smash the physical manifestations of civilization: jails, our workplaces, the property of earth destroyers and the people who enforce the way of machines over life (we are generous in calling them "people" as the defenders of civilized illusion have themselves become property, merely things to uphold the dictates of civilization).

Ted Kaczynski is an example of a modern hunter-gatherer. Although never able to live entirely off the system (he spent something like $200 or less a year on food staples and supplies such as matches; excluding money spent on actions), Kaczynski is living proof that the civilized can make huge strides in attempting to go feral. Unfortunately, action is always more crude and unpredictable than the theory that attempts to describe it. Modern hunter-gatherers differ greatly from their ancestors; civilization has swallowed the entire planet, and because of this, even the weather is changing in every part of the world. It is no longer a question of whether or not people take part in civilization, but a demand to conform to trade and progress or be exterminated. To some of us though, conforming to work, trade, progress et al. is no less than the extermination of all life. There is no way to walk away from the civilized world without first destroying it. And what will replace it is simply the chance for the seeds of wildness to again set down their roots.

The question remains, why support Ted Kaczynski? Well, another question first: how can we deny that there is a war going on against the wild? Some call Ted a murderer. Those of us who work, pay taxes, or rely at all on the current war mongering system for sustenance are guilty of far worse. The difference between the two is that Kaczynski took the matters into his own hands that we leave up to others to exact.



When Ted left his prestigious teaching position at Berkeley, his reason was that he, "didn't want to teach mathematics to people who would use it to destroy the environment," taking responsibility for his part of upholding the system. We are the eaters of meat who are too afraid to kill an animal to survive, we all live off and benefit from this system of death and decay, but most of us would never be able to exact the amount of destruction of life civilization requires.

Ted Kaczynski was not some cold-hearted killer. Governments bombing people left and right are cold-hearted killers, corporations who dump toxins into every last wild and/or poor are of the Earth are the cold-hearted killers. Even worse are those who defend this deadly combination of Power and technology; those who celebrate the fruits of civilization all the while perpetuating the demise of everything alive. Kaczynski took responsibility. He went to the woods, lived as far from civilization as possible, and tried to stop the machine from advancing any further. Can we blame him for finally holding a few of us accountable for our actions? Anyone who does not choose to challenge the everyday activities that maintain civilized life has made the choice to uphold the machines of domination. By not supporting Ted Kaczynski (and all other anarchist prisoners of war, regardless of what the State has accused them of and how they have been presented to us by the State's propaganda machine, the media), we are endorsing the existence of prisons and laws. By not fighting against this order and breaking away from it as far as possible, we are saying its OK that no one takes responsibility for the destruction of the planet. By not living with as much respect towards living things and the environments that sustain them we remain blind to the blatant oppression of everything free and spontaneous.

The time is ripe for revolution. As Comrades of Kaczynski, we remain in solidarity with every crack in every piece of concrete. We hope to spread similar cracks in the collective consciousness enforced by the Powers that be, whether those powers are reformist/leftist/liberal groups trying to contain and control revolt or police officers ordering us back onto the sidewalks, off corporate lawns and eventually into jail cells and early graves. Any enemy of freedom and wildness is our enemy. No one is perfect, and in this light, we support all of our comrades both in physical prisons and in the mental prisons we all must break out of. The transition from theory to practice is a sloppy one, but one that Kaczynski made and made effectively. This civilization is most definitely collapsing, and all of us who love the wild are going to push this fucker over the edge. **No regrets in the war for the wild!**

Comrades of Kaczynski Early Summer 2001 communiqué

FEMINISM

A Male Anarchist's Perspective

... continued from previous page

basis of gender oppression in the female reproductive role, and several feminist theorists — Nancy Chodorow, Sherry Ortner, and Juliet Mitchell among others — have examined the role of motherhood in creating oppressive gender roles. "Woman-identified" feminists like Mary Daly embraced certain traditional notions of femininity and sought to give them a positive spin.

Although woman-identified feminists have, at times, taken essentialist positions, this brand of feminism has redressed some of the imbalances of that strain of feminist thought that rejects femininity altogether as a slave-identity. This has always been the dichotomy that has troubled feminist thinkers: either to assert a strong feminine identity and risk legitimizing traditional roles and providing fodder to those who employ the idea of a natural difference in order to oppress women, or to reject the role and the identity women have been given, and risk eliminating the very ground of a feminist critique. The task of contemporary feminism is to find a balance between viewpoints that risk, on the one hand, essentialism, and on the other the elimination of women as the subject of political struggle altogether.

The goal of feminism, then, is the liberation of women, but what that exactly means is open to dispute. For some feminists, this means that women and men will coexist equally; for others, that we will no longer see people as women and men. Feminism provides a rich panorama of views on gender problems. One thing all feminists can agree on, though, is that gender problems exist. Whether as a result of natural differences or cultural construction, people are oppressed on the basis of gender. To go beyond gender, this situation needs to be redressed; gender cannot simply be declared defunct. Feminism can perhaps be best defined as the attempt to get beyond the state of affairs where people are oppressed because of gender. Thus, it is not possible to go beyond gender without feminism; the charge that feminism itself perpetuates gender categories is patently absurd.

Since anarchy is opposed to all forms of domination, anarchy without feminism is not anarchy at all. Since anarchy declares itself opposed to all archy, all rulership, true anarchy is by definition opposed to patriarchy, i.e. it is, by definition, feminist. But it is not enough to declare oneself opposed to all domination; one needs to try to understand domination in order to oppose it. Feminist authors should be read by all anarchists who consider themselves opposed to patriarchy. Feminist critiques are certainly just as relevant as books about government oppression. Ward Churchill's excellent *Agents of Repression* is considered essential reading by many anarchists, even though Churchill is not an anarchist. Many feminist works, on the other hand, are neglected, even by those who pay lip service to feminism. Yet, while FBI repression is a real threat to anarchists, the way we inhabit our gender-roles must be dealt with every day of our lives. Thus, feminist literature is more relevant to the daily fight against oppression than much of the literature that anarchists read regularly.

If anarchism needs feminism, feminism certainly needs anarchism as well. The failure of some radical feminist theorists to address domination beyond the narrow framework of women being victimized by men has prevented them from developing an adequate critique of oppression. As a prominent anarchist writer has correctly pointed out, a political agenda based on asking men to give up their privilege (as if that were even possible) is absurd. Feminists like Irigaray, MacKinnon and Dworkin advocate legislative reforms, without criticizing the oppressive nature of the state. Female separatism (particularly as enunciated by Marilyn Frye) is a practical, and perhaps necessary, strategy, but only within the framework of a larger society that is assumed to be stratified on the basis of gender. Feminism is truly radical when it seeks to eliminate the conditions that make gender oppression inevitable.

Anarchism and feminism clearly need one another. It is all well and good to say that once the primary source of oppression (whatever that is) is removed, all other oppressions will wither away, but what evidence is there for that? And how does that keep us from oppressing one another now, while we're waiting for this great revolution? Conversely, it is important to recognize that the oppression of women is not the only oppression. Arguments about which forms of oppression are more important, or more primary, are unresolvable and silly. The value, and the danger, of anarchism is this; it seeks to eliminate all forms of domination. This goal is valuable because it does not lose sight of the forest for the trees, getting caught up in distracting reformist battles and forgetting its trajectory toward total liberation. But it is also dangerous because anarchism continually runs the risk of ignoring real-life situations in favor of abstractions, and underemphasizing or dismissing movements that seek to address specific issues. Let's have an anarchist feminism and a feminist anarchism!

By Pendleton Vandiver



This was reprinted from *Green Anarchy #6*

distanced by wimmins anger. I hope that men start to do the necessary work that would enable them to join us in our anger and to help make the corrections that need to be made in a culture that has stolen my culture. I agree with a womyn from South H.S. who commented about a proposal to institute a men's center at her school after a sexual violence center had been organized. She said what do you need that for when there's always been a men's center, while we really having a sexual revolution. While if wimmin and men continue to work on this together, wimmin will also need to do work in wimmins only spaces to catch up on some lost ground. WE NEED TO ORGANIZE AND MOBILIZE around our needs amongst each other to gather strength and endurance- and when you're a womyn in this fucked up culture you do need to demand liberation everyday- like I would like to be able to walk down the public street or enter into a space more than once in a while where I am not looked at as a body part. But for me things do not end with wimmin's-only spaces- sooner or later as we begin to understand our own collective needs better as womyn, we will be able to continue to elaborate on them in all our life situations. We will begin to have the courage to make the necessary contributions to revolutionary changes and the reconstructing of our communities. We will be able to help build the rebellion against the destruction and dignity of everybody's lives- creatures and plants- on this planet. Also I'd like to say that I already do see wimmin who have courage to fight and I know for a fact that there are plenty of cool wimmin who have stood up in resistance, many who have been murdered or imprisoned because of it. In many ways this writing comes out of my struggle and evolution as a womyn, as it also reflects the perspective of wimmin who have been/are a part of my life. And I would also like to emphasize that I am not trying to speak for all wimmin. It seems that many of us have different perspectives due to a variety of different experiences.

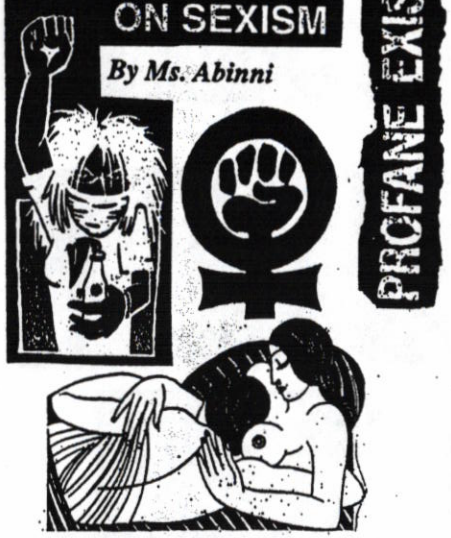
So now to wrap this up I'm going to talk about how I perceive myself in gendermixed situations and what I've done to combat the sexism that lies deep within myself. If I am going to live with/ work with men I am going to need to know about how men have related to wimmin in the past- about how these men relate to wimmin now/today. If I am going to work with men, trust is something that is going to take time to grow. I am through with doing things to my mind and body that put me in danger of re-losing my self-respect/self-esteem. This is how I am sensitive. This is connected to my history-my experiences- the things that have been done to my body and my brain- so men must understand my sensitivity and the sensitivity present in other wimmin they do work with. I am overly cautious because I need to be. Right now I am doing work in my life with revolutionary wimmin and men. This has been a struggle for me but it has also given me hope and support to push forward to continue to demand the liberation we as people need from fascist amerikan culture. I struggle within movements because I feel like I struggle to maintain a sense of pride as I desperately search for my lost and mutilated culture. I struggle to reclaim my Sicilian/ S. Italian/ Czechoslovakian roots because most of this is invisible. I struggle to reclaim the history of anarchism in this country, my sexual identity as a bi-sexual womyn, and some space in this culture where I can feel proud and safe and free.

How have I changed the way that I have relationships with men? I no longer look to men for fraternal protection. I don't want male attraction just for the sake of it. I look to people for friendship. I no longer invite men to look at me by the way I dress or by the way I pretend like I have nothing to say. I don't wait for men to make my decisions about the things that will affect me. I don't immediately trust men because they show me curiosity about my life. I have become open about my love for wimmin. I am a bisexual womyn. I reject the notion that I became a womyn when I lost my "virginity"- this is bull shit. My womanhood is about my struggle for freedom. I will feel most a womyn when I don't have to hide my breasts because, by many, they are solely viewed as objects of sexual desire and fantasy. I will feel most like a womyn when everyone's eroticism is viewed equally, when wimmin are no longer put on stages to entertain male desire. I actively question the men in my life as to their relationships with wimmin- how they work against the power that were born into- what they do to subvert it. I invite men to talk about pornography and their relationship to it. I support my sisters when I see them getting abused. Sometime in the near future I am going to learn wimmins self-defence. I want to be physically strong. In my friendships with wimmin I work to empower and support and validate what they are doing in their lives. I will hug these wimmin. I read words written by wimmin and I read words written by men who are questioning their authority. I actively question my father's authority. I question my mother's but in a different way. I am getting organized with other anarchist men and wimmin and am trying to be honest about my fears within a movement that gives me hope for a functional future. I am working to build community so that my life is not as hidden as I always thought it would be, when I thought that the extent of my community was me painting in my basement. I have fallen in love with all my sisters and brothers who are subverts all of who suffer in some way under white male corporate oppression. I want to learn more about how we can creatively and collectively destroy oppression. I have learned to speak from my heart- from my experiences. Something I never learned in intellectual or academic circles which are invariably dominated by a white male rich eurocentric perspective. I also speak from my stomach. I still suffer from learned patterns of behavior that I picked up from catholicism, college, parental discipline, TV, newspapers, vogue, the music industry, hollywood, U.S. government. I no longer let myself be defined as a white woman. I have rewritten that definition. I am a Sicilian/ S.Italian/Czechoslovakian/anarcho-feminist/bi-sexual womyn. ★

ONE ANARCHIST WOMYN'S PERSPECTIVE ON SEXISM

PROFANE EXISTENCE

By Ms. Abinni



I am writing this column to empower womyn. I am writing this column to validate my voice. I am writing this column to initiate a dialogue with the hope of bringing out things that need to be talked about more in public spaces, with the hope that we can continue to educate and inform ourselves on sexism. I'm going to speak out on how I think things need to change and I'M GOING TO CHALLENGE ME AND OTHERS TO CONSIDER SOME OPTIONS.

Fighting sexism is a constant battle. We are all ingrained. We are all born into this sick culture that fosters sexism- where it is part of the disease that is killing us. Sexism can be perpetrated by men or wimmin. And while it is necessary for men to give up power it is also necessary for wimmin to demand liberation. It is necessary for wimmin to stop passivity from being their designated role. BUT lets face it, when your talking about oppression your talking about a stronger force inhibiting the freedom of a weaker force made weak by the force AND NOT BORN THAT WAY. We're talking about institutionalized and psychologically ingrained oppression that doesn't go away overnight.

What do womyn need from the men who they work/live around? They need men to start doing work around sexism. They need support from the men around them. What does that mean? No, that does not mean that I need you to take my hand and say it'll be OK, it's OK we'll work together on this one. This is not to say that I don't think men and wimmin should not be working together- what I am saying that nothing will change if the work is done on male terms only (if that sounds reverse sexist I'm sorry its about overturning thousands of years of oppression that wimmin have had to endure and overcome). The support wimmin need is respect and this means they need the space to be heard. We need to learn how to create these spaces. It is time that wimmin's needs be integrated into the needs of anarchistic revolution. This is not to say that there are not pockets of support for wimmin in the anarchist community, and of course there certainly are in anarchist wimmins' communities. But I fear that pockets are not enough. As anarchists we should feel it necessary to be dealing with the politics of oppression 24 hours a day- for me this means that I work hard not to abuse power and hope that others hold me accountable when I do. Power imbalance, as we know, is dysfunctional and as people living in american culture it is hard to combat dysfunction because for many of us have grown up in it-parents who ignore our truest feelings and governments who brainwash into believing that there's a line we can't cross—it took me three years to come out as a bi-sexual and twenty-one years to even consider it as an option. Seems like we need to slow down and ask each other questions before too many options are lost. This needs to happen as we work together-as we are in dialogue-it can't be left for another day or another special meeting. If men and women are going to work together in revolutionary struggles, sexism needs to be addressed every step of the way. It should be given the importance to take up our time and it will not slow us down, it will only help further revolution. My development as a strong womyn has been retarded by sexism AND IN CONJUNCTION WITH THIS men's growth has been stunted. This, for me, is where sexism starts to intersect with homophobia. For example, some men have been afraid to learn through wimmin for fear of endangering their masculinity, for fear of being called "faggot". They have been afraid to entertain love for the same sex and forms of intimacy that don't involve fucking. Strait culture has created polarities to shadow their homophobia. With these polarities come labels like "faggot" or "bull dyke" that serve to segregate and discriminate. Kind of interesting how "faggots" are considered weak and "bull dykes" are considered strong, but not surprising in a culture that has created so many polarity myths for its own gain. Labels suck, but they're around and we need to look at them. Just because we don't use derogatory terms to the extent that overt and proud sexists, racists, or homophobic individuals doesn't mean we have fully dealt with those ingrained forces within us. If culture needs to be transformed than so do our psyches. Smashing sexism or the state needs to begin by smashing those forces within ourselves. In organizing we need to create a climate that fosters this. We need to disempower the structure and empower those who have been oppressed. We need to figure out how to do this together. And we also need to remember that in no way is this going to be easy. I am putting a call out to men to start to deal with the anger of the wimmin around them. I would ask them to accept the anger as a necessary stage of wimmin's liberation. I would ask that they work with it. I do not think that men should feel distanced or made to feel

May Day Sparks Violence and Rebellion

Cops and Anarchists Clash in Long Beach, CA



Violence has flared in European capitals as anti-globalization protesters clashed with police at May Day rallies. Police in London came under fire from a hail of makeshift weapons as they charged at demonstrators who had brought the center of the city to a standstill. In Berlin, around 6,000 people confronted police, who arrested scores of people and used water cannon to break up blazing barricades set by demonstrators

Violence erupted in London after several thousand demonstrators were surrounded by police in riot gear on London's Oxford Street — one of the city's major shopping areas containing many multinational-national companies. After hours of largely peaceful protest, in which police kept separated differing groups of demonstrators, the mood turned ugly. Police charged demonstrators forcing them back only for the protesters to counter-charge as makeshift weapons rained down on police lines and masked demonstrators recked traffic lights. Around 6,000 police officers had been ordered onto the streets to keep the crowds under control.

CNN's Paul Sussman said from the scene of the clashes: "Bottles, sticks, and debris was hurled at police as they baton-charged protesters who had lit a fire on Oxford Street. People were driven to the floor as police charged the crowds. Several protesters lay with blood pouring from wounds. One group of protesters were penned in at Oxford Circus, and police told them they were being detained. Whenever someone was arrested, they were handcuffed and their faces photographed by police. Drums pounded, whistles were blown, and shouts of 'bash them' rose from the crowd around the city, as the mood became increasingly angry. Punches were thrown and some officers retaliated by lashing out with their batons at protesters to drive them back."

In Berlin, Germany, police had turned water cannon on demonstrators before dawn on Tuesday in a prelude to feared May Day mayhem. The demonstration had been banned by the authorities, but during the night about 500 protesters erected barricades, set fires, and threw stones and bottles at police, who responded with water cannon.

Cops and Anarchists Clash in Long Beach, CA

A May Day Reclaim the Streets turned into a battle between anarchists and pigs. The action consisted of nearly 100 black bloc anarchists and about 30 or so others in downtown Long Beach, a suburb of Los Angeles, and turned into a brutal show of force by cops.

From the start, the pig presence was enormous, with anarchists outnumbered 3-1 by riot cops equipped with guns, leg length batons, and two armored personnel carriers. The black bloc took a beating all along the march rout, but managed to hold together as a group and push on despite repeated blows from the pigs.

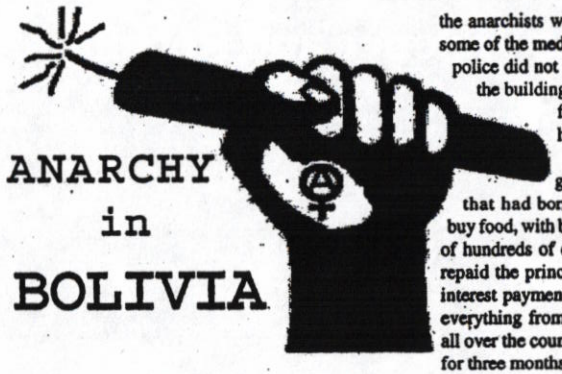
The LBPD started their brutal attack by opening fire with rubber bullet rifles and bean bag shot guns (over 50 rounds according to the cops themselves). In addition, the pigs began to take full-force two-handed overhead swings at the people in the streets. Many people were beat or shot in the back as they attempted to flee. In the end, the police surrounded the crowd and arrested over 100 people.

Over 70 adult cases still remain against those arrested on May Day (cases against the juveniles were dropped). Most arrestees are being charged with six separate misdemeanor crimes: failure to disperse, conspiracy, riot, remaining at the seen of a riot, rout, and illegal assembly. Everyone plead not guilty. There are also more serious charges, including felony assault on an officer.

Javier Perez has spent over one month in custody. Javier, who has lived in the US since he was three, was deported to Mexico by the INS. While most of his family live in the Los Angeles area, he has made contact with anarchists in Mexico and is in communication with southern Californian comrades. **Alex Schwartz** is charged with felony assault on a pig. Alex was released on bail and is awaiting trial. **Rob Middaugh** is being charged with felony assault on a pig. Rob is still in custody and is in need of spiritual and financial support. You can write to Rob at #6859467 Cell bloc 1400 pod 2, PO Box 86164, Terminal Annex, Los Angeles, CA 90086-164.

Help support the arrestees buy sending donations to the Alternative Gathering Collective, Re: May Day Support, PO Box 17546, Los Angeles, CA 90017-0546. Please make out checks or money orders to Ron Jones.

Don't beg for the right to live - take it.



ANARCHY in BOLIVIA

A woman swathed in a belt of sticks of dynamite was the most cutting image from a violent day. When in the city of La Paz hundreds of small debtors and anarcha-feminists took three public buildings on the morning of July 2nd, disarming the guards and taking hostage in the building of the Bank Superintendent some 60 bureaucrats. The anarchists threatened to blow the place up if their instructions were not obeyed. They were loaded with more than enough dynamite, gasoline, and homemade bombs.

Almost simultaneously, another group occupied the offices of the Episcopal Conference of Bolivia, where there also took captives. Meanwhile a third contingent of debtors cornered the People's Defense Building, where they allowed the employees to exit the premises.

In the city of Sucre 40 anarchists raided the Archbishop's office. They were accompanied by 14 children, the youngest scarcely seven months old. There they declared a hunger strike, while the city of Tarija experienced street protests.

The tension concentrated in La Paz, in the Bank Superintendency. The preamble to the taking of hostages was a chain of protests on the part of the debtors that began almost 100 days ago. The purpose of their mobilization was to pressure the banking system to forgive their debts.

> Violence is justifiable,
> Insurrection is indispensable.
> With dynamite and Molotov's,
> anarchists occupy
> government building.

But some participants in the assault on the superintendcy cried that they now longer had anything to lose, and they were ready to kill themselves if the police entered the building. On the rooftop, some 10 of the borrowers shouted slogans against the bankers. Two women, approximately 40 years old, had molotovs in hand. The others carried dynamite.

The carpets of the luxurious offices were soaked in gasoline and the doors were wired with dynamite, said a person in the area. The anarchists acted with great skill. None of the captives were assaulted. Outside, the police mustered hundreds of men, and on a few occasions plain-clothes police tried to take the building, but were repelled with dynamite and molotovs.

Through negotiations at 4:40 PM, they announced that would liberate the captives on the condition that the anarchists would not be arrested and negotiations would change to the issue of banking. At 7:45 PM all the captive staff were released, which proved to be 60 and not 100 as the government had invented, likewise it appeared that the anarchists were approximately 200 and not 1000 as some of the media maintained. During the entire day the police did not allow the Red Cross to bring water into the building. Without speaking of food, for in fact many of the small debtors had not eaten for days.

The movement of small debtors gathered more than 12,000 families that had borrowed money, in many cases in order to buy food, with bank interest of 60% for loans in the range of hundreds of dollars. In most cases the debtors have repaid the principal, but now they are enslaved by the interest payments and the banks have taken absolutely everything from them. These people have arrived from all over the country to La Paz, where they have protested for three months, sleeping in the street, eating when they could. While demonstrating through civil disobedience and non-violence they have been terribly repressed, and some have killed themselves. Practically no options were left, and they chose violent direct action. The anarchist collective Mujeres Creando (Women's Initiative), has been with them not as advisors or guides, but as comrades and sisters in the same perverse system of exploitation and oppression. They have helped the development of horizontal organizational practices, and developed great solidarity.

The desperation of the small debtors is such that the one of the hostages spoke of an anarchists who was totally decided on their course of action. Before coming she made a pact with her children. If anything happens to her, her whole family has decided to poison themselves.

At 3:10 AM on July 3, the anarchists abandoned the building and begin a procession towards the Students' Plaza. The rambling of the police was notorious and presaged a violent operative. The intention of the police was to avoid allowing the march to unite with another group of debtors that were waiting in the Student's Plaza, but in the end they took no action and finally the two groups reached a good reunion thanks to having maintained their unity.

If the police did not unleash a bloody re-taking of the buildings, it was because hundreds more debtors were pressuring them from the surrounding area.

Through arduous negotiations the microdebtors and the bankers signed a nine-point contract today, July 4th. They did not obtain the amnesty of principal or interest promised in the contracts. The financiers and the bankers agree to reconcile account and revise on a case-by-case basis the actions of antagonism and unilateral re-assessment of those who have borrowed up to $5000.

While the reconciliation of bank accounts takes place, the banks will not dispossess the debtors, not deprive them of their tools of work. The process will last 100 days. In addition to this the commission of sureties said that the government will promise not to persecute the anarchists.

But while these negotiations were taking place the government enlisted a network in order to detain the anarchists, which we, Juventudes Libertarias, denounce

Mulches

Mulch is a protective layer of nonliving material that covers the soil surface around plants in order to reduce weeds and conserve moisture while cooling and enriching the soil. When rain falls on bare soil, three-quarters of it is lost to evaporation and runoff. Mulch can reduce evaporation and runoff by as much as 90 percent. It also keeps the soil cooler. In hot soil, organic matter is burned up quickly, beneficial micro-organisms are less active, and roots slow their uptake of moisture and nutrients.

Good Mulch Mixes

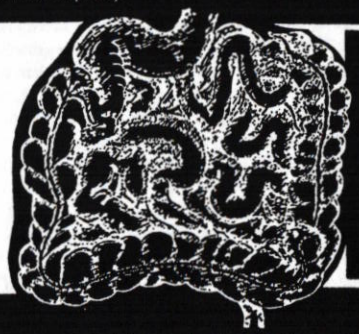
Mixing different types of mulches can give you a better cover. If a nearby restaurant can supply lots of used coffee grounds, mix 1 part grounds to 2 parts sawdust. That way, you can use fresh sawdust without temporarily robbing soil of nitrogen. Newspaper is very effective for smothering weeds.

1 Calculate how much material you need. Remember that fresh wood chips and sawdust must sit outdoors for a few months to weather before use (water the piles if you don't get any rain). If you can't wait that long, spread a thin layer of nitrogen-rich material such as fresh grass clippings or blood meal underneath.

2 Prepare the garden before mulching. Remove any weeds and level or smooth the surface. If you're using a material that is slow to break down, spread a layer of finished compost or aged manure first to supply organic matter quickly.

Fighting Slugs and Snails

Slugs and snails love organic mulches. If either is a problem in your garden, try waiting until late spring or early summer to mulch. You'll have to pull more weeds but you'll greatly reduce slug damage.



3 Spread the mulch evenly over the surface. In general, spread it 2 inches deep around flowers and vegetables and 3 to 4 inches deep around shrubs and trees. (See mulch chart on pages 86 & 87 for specific recommendations.) Keep all mulch an inch or two away from plant stems to promote good air circulation and minimize diseases. If you've had problems with diseases, or if your climate is very humid, keep mulch even farther away.

4 Inspect your mulch periodically to make sure that wind or rain hasn't created a bare spot. Use a rake to redistribute it evenly. Eventually, mulches in ornamental beds will need replenishing. Be careful not to exceed the recommended depth when adding more.

In vegetable gardens, soft mulches can be tilled into the soil at the end of the season. Or you can remove the mulch before tilling and spread it over the soil afterward to protect against winter erosion.



MOST OF THE PLANTS LISTED ABOVE ARE FAIRLY EASY TO PROPAGATE FROM STEM AND ROOT CUTTINGS, OR WILL GROW EASILY FROM SEED THAT HAS BEEN BROADCASTED ON UNTILLED GROUND... WRITE TO FOODNOTLAWNS@YAHOO.COM TO GET PLANT SAMPLES, SEEDS AND 'ZINES. SQUASH POWER!!

Concrete breeds apathy

BIOLOGICAL ALLIES FOR THE URBAN GUERRILLA

ALL life on Earth is dependent on plant life for survival...

There is a movement among mainstream farmers and gardeners to "eradicate" many of these plants; many cities have initiated "non-native invasive plant eradication parties," and the war on nature continues....

I will maintain that ALL PLANTS are our allies, and that we will benefit greatly by making plant work and FOOD SECURITY our utmost priorities...blah, blah, blah

Here are just a few of our nearest and dearest...

PLANTS THAT WILL TEAR UP CONCRETE; PLANT THESE ALONG THE FOUNDATION OF GOVERNMENT BUILDINGS...
Burdock, laurel, ailanthus, filbert, walnut, bamboo, milk thistle, comfrey, morning glory, kudzu, butterfly bush, ivy

EASY TO FIND URBAN WILD FOOD SOURCES...PLANT AND HARVEST, SOME OF THEM WILL RE-SEED THEMSELVES YEARLY.
Jerusalem artichoke, squash, berries, fruit trees (esp. plums, apples , cherries), fennel, anise, potatoes, lettuce, daikon, salsify, turnips, kale, filberts, passiflora, kiwi, akebia, tomatillo, bamboo, maple, tomatoes, cress, amaranth, potatoes, garlic, rosemary, nettle, rose

EASY TO FIND URBAN MEDICINE SOURCES; SOW SEEDS IN THE FALL FOR ANNUALS TO COME BACK AROUND TO...
Burdock, dandelion, plantain, opium poppy, feverfew, yarrow, cedar, gingko, apple, coltsfoot, mugwort, motherwort, echinacea, rose, berries, walnut, nettle, clover, to name a few...

PLANTS THAT WILL PULL TOXINS OUT OF THE SOIL AND AIR AND HELP TO NEUTRALIZE THEM...
Pumpkin, scotch broom, water hyacinth, duckweed, alpine pennycress, nettle, annual sunflower, clover, tree legumes (mimosa, locust, alder), ivy, erram, oyster mushroom, other mushrooms as well, COMPOST is our number one ally in this area; but not much hope for dioxins and organochlorines-- just say NO to PLASTIC...

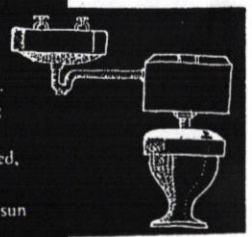
GROUPING YOUR PLANTS BY WATER NEEDS



Knowing your yard's microclimates, your needs, the makeup of your soil, and how much grass you are going to keep makes it easier to know what to plant or transplant. As a rule, you should aim to use water-thrifty plants that are native or well-suited to your climate. In high-visibility and frequently used areas it's fine to splurge a little and use plantings that require more water. Heavy drinkers that you feel you can't live without should be located near the house. That's where you'll appreciate them most and where you can best take advantage of gray water (nonphosphorous water from showers and washing) and runoff from gutters, driveways, roofs, and rain catchments.

There may be some spots on your property that collect a lot of water naturally. Obviously those are good spots for heavy drinkers.

By grouping plants with similar water needs together in appropriate spots, you both reduce the maintenance they need and promote growth. You've probably already noticed that if you place a water-lover next to a plant that likes to be dry, neither will do well.



Plants with moderate water requirements can often be satisfied by runoff. Also consider placing these in a shady northern exposure. This will usually take care of all their watering needs except during very dry spells.

Drought-tolerant plants require water to help them get established, but after that they should need little or none. Locate these plants farthest from your house, on south facing slopes and wherever sun and wind are most extreme.

Windbreaks can help to reduce drying winds. In addition to lowering heating and cooling costs, trees, tall hedges, fences, and trellises lower your water bills by reducing evaporation and transpiration.

as the commission of sureties was made up of priests, right-wing politicians and liberal clowns, and was only a smokescreen to prepare the political hunt.

"We are a single family. They want justice? We will give them justice." advertised hundreds of small debtors that were the protagonists in the occupation of the Bank Superintencency. Thousand of anarchists have met in the city of La Paz. They will not retire to their home districts and much less dissolve the National Association of Small Borrowers of Bolivia before the official arrest announcements for those that took the Bank building. They have announced that if arrests continue ten thousand people from all of Bolivia will concentrate in La Paz in order to defend their rights in the streets.

Until 10:00 PM on July 4th the arrests numbered twenty for the at least nine new charges, such as Sedition, Rebellion, Conspiracy, Criminal Association, Terrorism, etc. The debtors indicated that the extreme action of "taking" the Bank building was due to the despair of hundreds of families that are in La Paz without redress to any authority.

In this moment we are receiving reports of multiple police operations such as the occurrence in the Plaza of Heroes, where ten anarchists were surprised in the middle of a meeting and arrested, another group took to the high-way, desperate to avoid capture. Five more debtors were captured in the Plaza San Fransisco in a demonstration of triumph that the financiers had signed the agreement. The other debtors took refuge in the University. In the center of the city police patrols are carrying a great number of the debtors to unknown locations.

The government has indicated anarchist groups and ex-guerillas as the most sought-for, since they are suspected of being the intellectual authors.

Also there are orders to seek out and capture the peasant's union that has maintained a roadblock for 13 days demanding the end of neoliberalism. The government's sharp-shooters have assassinated two of these peasants a week ago, as they assassinated two of the small debtors in a protest last April.

Felipe Quispe, general secretary of the Confederation of Peasants since it became clandestine, indicated that there would be no problem in taking up arms and rising against the State if the government forced them to. He said that the peasants were sick of the farce of the government: "We are going to vindicate because they force us to; now there are no choices left because the government does not want dialogue; the government will not listen to legal means, to the democratic method. Then what else can poor person do? There is no option but to choose more revolutionary, more honest methods, and these methods are waiting under every poncho."

Quispe said he had absolute sympathy for the methods of struggle adopted by the small the debtors in taking the Bank building. "This is the only option left to the poor", he said. El Mallku announced that he would give the government a hard struggle, and that a blockade of large proportions was coming. "We are going to employ every possible means, we are not going to be monotonous, we are not going to be the same, we have to have initiative on our part. We are planning how we are going to make this neoliberal government feel," he said. During the night of today, July 4th, the Workers Center of Bolivia (COB)(TN: The COB is the national union, with a radical base but relatively conservative leadership) backed the peasant leader Felipe Quispe, before threatened by the government with his arrest and declaring a state of emergency before the massive dismissals, the little attention paid by the Executive Power to their demands and the rejection of the invitation of the church to make known the developments of the meeting.

They indicated that the struggle of the peasants cannot be isolated from the labor movement, because it deals with a struggle for the vindication of one of the most impoverished sectors of the country.

The bourgeoisie in their entirety view with horror that the action of the masses can disempower them and put the stability of the standing bourgeois regime at risk. The government attempts repression and is only met with the keenness of the popular mobilization.

Violence emerges in an inevitable manner and we are obliged to defend ourselves and arm ourselves to resist the repression of the government. The struggle of the exploited is the same in every corner of the world; solidarity ought to be an unrenouncable task. We insist on not abandoning the struggles in Bolivia, to counter-inform and denounce the hunt that President General Banzer has begun.

NOW MORE THAN EVER –
DIRECT ACTION AGAINST THE STATE AND CAPITAL!
UNITE, ARM YOURSELVES, AND ORGANIZE!

Juventudes Libertarias (Anarchist Youth), Bolivia
Email: jjll_bolivia@hotmail.com
Sitio Web: www.come.to/jlb
US solidarity: tr11@sover.net

NOTE: Mujeres Creando in an Anarcha-Feminist group from Bolivia with roughly 15-20 members who address issues of gender, sexuality, class and race, and who back up their unflinching critique of society, government and culture with concrete actions. The main organizers of the group include the only two openly lesbian activists in all of Bolivia, who are both unapologetic in their advocacy of violent insurrection. In recent years, Mujeres Creando's agitational activities have included running a cultural center, publishing, and an ongoing revolutionary graffiti campaign, always signed "Mujeres Creando" (Women's Initiative). Their favorite targets include neo-liberals, smug and macho leftists, and mainstream Feminists or "gender technocrats". But this week, they upped the ante and armed with dynamite and molotovs, helped spearhead the violent takeover of government offices in Bolivia.

"There is no option but to choose more revolutionary, more honest methods, and these methods are waiting under every poncho."

ruckus in barcelona

from a report by brian.

here's what happened (form my view) sunday june 24th in barcelona, madrid (tired and my arm hurts, and no english spell check...so bear with me)

- before arriving at the plaza we saw very few cops except the glimpse of riot cops poking around corners and driving down side. it turns out there are hundreds of cops surrounding two main building along the route. the stock exchange, and el corte ingles (the biggest, wealthiest department store in spain). there are rows of barricades surrounding these buildings, with cops, vans, and tanks.
- of course people are pissed and chants of "policia assesina!" ring throughout the air as everyone slowly makes there way pass. a few folks showing to cops what they're worth by bearing their asses at them...
- then as we pass, the cobblestones come up and a bit further down, a stretch of high class fashion stores, swatch, burger king, and a dunkin' donut, get there windows busted up. a few pacifist types try to block it but generally the crowd is pleased to see the stores get there payback. on one fashion store is painted... "stop sizism! women liberate yourselves!"
- the smashing continues down the until everyone gets to el cote ingles which is heavily guarded. the rock throwing stops. some folks go taunt the cops.
- while this is all going on for about half an hour (the rally permit runs out around this time) a punk beside me is thrown to the street and put in a headlock by another slightly cleaner dressed punk. people surge forward seemingly trying to help the guy but then it turns out about 20 of them are undercover cops and a few more people start getting grabbed. this part was crazy and was the first time i've ever seen real live 'agents provocateurs'. I'm not sure if they had any 'reason' for grabbing this guy other than that they wanted to start something and as a fully decked out punk, they wouldn't look so bad.
- so then everyone comes running out to help the guy and denounce the cops. the police use this as a reason to charge. full out. vans flying around the corners they all run forward waving batons but end up stopping short of the plaza. not sure how many folks got busted here.
- another 10 minutes of confusion passes by and then there is another charge. this time they enter the plaza. most people run. others put their arms in the air to protest passively...they are beaten with rubber clubs. i see a little girl crying huddling under her mom against a wall. another man with his dog are both getting the beats. more confusion. no one knows what's going on or what they are trying to do. but you really can see the smiles on the riot cops faces.
- they charge again and this time people go running full fledge over bushes onto the streets and split in different directions with hundred of riot cops waving batons behind. my friend and i run towards the university with another thousand or two people.
- about 50 of us pile into a cafeteria and watch as people run by. after 10 minutes the streets have cleared and we venture out to regroup. but no one is in large groups. we are between the major tourist areas and the rambla (an area with tiny streets)
- then an hour and a half later (around 4pm) people gather for an anarchist march at the university plaza. it is immediately dispersed by riot cops. and folks scatter into the streets blocking roadways with garbage bins.
- as i arrive at indymedia, the doors are being slammed shut to prepare for defense. the police are approaching our area and are converging on a meeting taking place at the art museum. my friends and i, seeing the cop vans head into the museum, circle around to get to our other group from a back way.
- walking up this side street we see a hundred folks go running through the museum plaza and up another street. then from out of nowhere 5 riot cop vans pull up behind us (there are about 20 of us) and get out and walk quickly towards us. we try to walk slowly and calmly but are jumped and attacked with clubs. I now have red welts and marks all over my arm and back. everyone starts to run, and as they hit me they tell me to leave the area. that's the way it is here. you don't get asked even once to leave. they just swing their clubs.
- so we run, and end up getting chased by a number of different vans and cops until 3 of us duck into a cafe. the manager quietly asks us not to break anything. we tell her what happened and she brings us all water.
- later we regroup at the museum. about a thousand of us. la agencias is preparing their disco bus. after an hour or two of constant police helicopter surveillance, the bus is ready, we are rested and we head back to plaza catalunya to meet up with another thousand or two who are waiting for us.
- we march through the rambla (a major tourist street) and join our comrades and a big fiesta starts with the bus driving into the middle of the plaza. rappers on top of the bus are leading making rhymes with techno beats all about police brutality and repression.
- we learn that 19 people have been arrested...4 of which have been released. the people on the bus decide that everyone should stay at the plaza until the prisoners are released. there is a demo out at the prison.
- as of last i heard, plans to take over the stock exchange have been canceled due to police repression. we'll see what happens tonight and tomorrow.



Native Resistance in Melvin Creek

Greetings from Sutikalh, St'at'imc Territory

On May 2, 2000, grassroots traditionalists within the St'at'imc Nation began reoccupying a piece of their traditional territory at Sutikalh or Melvin Creek (approximately 4 hours north of Vancouver, Coast Salish Territory "British Columbia, kanada"). Sutikalh was started by St'at'imc women, and they have been guiding the community over the past year. Band council chiefs (who receive their authority from the kanadian government) were not involved with Sutikalh until the people forced them to support it and take a stand for St'at'imc sovereignty. The settlement stands in the way of a $55 million ski resort that is planned for the area by Nancy Greene Raine (an Olympic gold medalist) and her husband, Al Raine, through the permission of the "bc" government. In August 2000, environmental assessment approval gave the final stamp to the development, but the machines have been halted by Sutikalh. The people at Sutikalh have remained strong in their stand and continue to resist the genocidal kanadian government. They need help in spreading the word about Sutikalh and informing the international community. International attention must focus on Sutikalh now, before the situation erupts into another Oka or Gustafsen Lake (two recent police/military assaults against Native people in kanada).

A Declaration from the Sutikalh Community.
Greetings from Sutikalh, St'at'imc Territory

May 10, 2001

We the people of the St'at'imc Nation resettled our original land base here, at Sutikalh (Melvin Creek) on May 2, 2000. Due to our living conditions on reserves, we felt this action was necessary for the survival of our people as a nation. Not only is it legally and morally correct, it is also our birthright to sustain ourselves on our lands of our choosing. This pristine area, we call home, is also home to Grizzly Bears, Mountain Goats, edible and medicinal plants and all life. The ski resort that Nancy Greene Raine, Al Raine and the governments are planning is once again an anti-life policy of genocide against our people and our lands.

The environmental assessments and following studies were not complete and honest. The process was structured so that the corporations would gain approval and that Native people would once again be sacrificed, at any cost. We are making this stand for all people that want to live in peace. Looking back at our oral history, we know that our land is our only hope of surviving the coming storm. We encourage all people of like mind to return to their lands, or help people that are in the process of doing so. Here at Sutikalh, we believe that our action is the only way we can help others believe in their birthright to their lands. Our position challenges the assumed jurisdiction of the "province of bc." The "province of bc" is in the process of stealing more of our lands and, possibly, assaulting our settlement. The change of government (from a centrist leftist [NDP] to a right wing government [BC Liberals]) on May 16, surely means aggression will be directed at us. We are prepared to do what ever it takes to defend our position. We need people to be aware of what we are up against and aware of what exactly is being done against us daily.

The support we need is endless. We do not have financial support from anybody. We need building materials and things to help us sustain ourselves. We need help letter writing and with paper work. But most of all, we need people to spread our word. We foresee all kinds of negative thoughts and actions taken against us.

We will remain here on our lands, forever, like our ancestors. We will hold our position as long as people can support us being here. People can help by keeping informed at all times or by dropping in to visit the community at any time. We welcome dialogue of all kinds with all people.

In the spirit of life,
Sutikalh Community Members

For more information or to donate to Sutikalh contact:
Rosalin: (604)894-2400, Fax: (604)894-6841, Box 309, Mt. Currie, Lil'Wat Territory, "bc, kanada" V0N 2K0



Animal "Pirates" Sink Bank Executives Yacht

Long Island, NY- A group calling itself the Pirates for Animal Liberation sent anonymous communiqués in the early morning hours of Tuesday, July 26th claiming responsibility for the sinking of a Bank of New York Executive's yacht. The executive, Brian G. Rogan, who acts as the bank's President of Capital Markets, has been targeted before by animal rights protesters on Long Island for the Bank of New York's financial services to the notorious animal testing laboratory, Huntingdon "Life" Sciences.

Stop Huntingdon Animal Cruelty (SHAC), an international pressure group campaigning to close down the scandalous laboratory HLS, received the anonymous communiqué detailing, in a tongue in cheek demeanor, the economic sabotage that was inflicted.

Huntingdon "Life" Sciences (HLS), based in the UK with two labs there and an additional lab located in East Illstone, New Jersey, is one of the worlds largest animal torturing facilities. HLS tests agrochemical and pharmaceutical products on puppies, cats and monkeys.

Reprinted below is the complete communiqué received by Stop Huntingdon Animal Cruelty :

"Arghh Matee'

In the wee hours of Tuesday, July 24th, we paid a visit to the home of Bank of New York executive, Brian G. Rogan, Plum Point RD. in Sands Point, Long Island. 20 holes were drilled in the right side of his 30 foot yacht, and one 6 inch hole was sawed through the right hull.

Various workings of the boat were also tampered with. As the boat began to take on water it was cut loose and pushed out to sea, we left before confirming whether or not the boat sunk. Both the boat and his personal dock were left covered with painted slogans denouncing BNY's involvement with Huntingdon Life Sciences, the largest reading "Money Means Nothing—Life Means Everything".

Upon escape we cut through his estate to his personal Flag Pole, his Amerikkkan Flag was lowered and discarded like the trash it is, and replaced with the only flag that matters, a pirate flag!

For the 500 lives lost today at HLS, and for our brother Carlo Giuliani, who was shot and killed this week protesting the Group of Eight Summit in Genoa.

Our hearts bleed for you!

The P.A.L.

Pirates For Animal Liberation





Guatemala City Cops Run For Lives From Mob Protesting Sales Tax

On August 3rd a mob throwing stones and wielding wooden clubs temporarily seized a police station in central Guatemala, injuring 20 police officers in continuing violent protests against a sales tax hike. Faustino Sanchez, a spokesman for Guatemala's national police force, said 200 people protesting the new 2 percent sales tax increase stormed police headquarters in the highlands city of Coban, 170 miles north of Guatemala city, forcing the 80 police officers inside to run for their lives. The incident came only hours after the Guatemalan government declared a state of emergency in Totonicapan, 120 miles west of the capital, where a mob burned down the mayors house, a bank and a government office on Wednesday, August 1st, in protest of the tax.

Children Riot in the Republic of Congo

Dozens of street children are reported to have been arrested in a police swoop on August 15th in Kinshasa, the capital of the Democratic Republic of Congo, after a policeman shot dead a boy he saw stealing. Witnesses said that, when the boy was caught in Kinshasa's central market, he threw boiling water in the face of a police officer from a cooking pot and tried to run away. The cop then pulled out a gun and shot the boy. Dozens of angry street children then retaliated by attacking a small police station in the market and causing panic among traders. Information Minister Kikaya Bin Karubi said the children wounded one policeman in the mayhem.

Looting: Police fired tear gas to disperse the children, but witnesses said that in the thirty minutes it took to "restore order", many Congolese traders lost large amounts of stock to looters. "At least 78 children have been arrested," said Amigo Gonde, of the Kinshasa-based African Association for the Defence of Human Rights. "Knowing the way the police operate here, they will be badly treated for sure," he said. Much of Kinshasa's state infrastructure has collapsed in the past decade, but their power addicted military and "aid-embezzling" neo-colonial rulers are determined to keep a rudimentary capitalist framework in place, which makes life exceedingly hard for those wishing to shed entirely the yoke of colonialism.

BOUNTY ON LA COPS



(SOON TO BE *ALL* COPS)

Los Angeles (5-16-01): Los Angeles police officers have been told to take extra precautions after reports surfaced that a street gang is offering money for those who wound or kill cops.

The 18th Street Gang, the city's most notorious band of outlaws, has reportedly put out word that it will pay $10,000 to anyone who injures a cop and $25,000 to anyone who kills one.

According to an internal police memo obtained by ABC News, the gang is allegedly offering the "bail" or "bounty" to gang members who target cops.

Police said they are taking the threat seriously.

"I can tell you that the source of the information... [is] of the type of credibility that does warrant an active and intense investigation," said Capt. Michael Moore, of the Rampart Division.

Gang members told a reporter they knew nothing about any bounty for dead or wounded police officers.

But the police department is already noting what it calls some suspicious activity: they believe gang members are placing false calls to the department to see how officers respond. "Information also indicated that the gang members are utilizing surveillance and counter-surveillance on officers and department facilities," the internal memo reads. "It is believed that these gang members are placing false calls to see how LAPD responds to calls and the tactics deployed."

Cops Shoot Three Anarchists In Sweden

Goteborg, Sweden- Three anarchists were wounded by police gunfire during twelve hours of rioting which paralyzed the Swedish city hosting the European Union summit meeting. According to Pider Avall of Sahlgrenska University Hospital, one person was shot in the abdomen and was in critical condition. Another person was shot in the thigh, and a third person was also wounded by police gunshots, but their injuries are not considered life-threatening.

Video footage webcast on the Sweden Indy Media site (sweden.indymedia.org) indicates that the shooting incident occurred as riot police attempted to shut down a Reclaim The City action. "The video seems to prove that it was police stupidity, and possibly hatred of dancing, music, fun, happiness, young people, etc. - that led to the use of deadly force against protesters," said the videographer who filmed the footage, viewable online at http//clients.loudeye.com/imc/sweden/reclaim.ram.





The three wounded anarchists were part of a powerful black bloc which took control of the streets at several points throughout the day, often overwhelming the police. Various explanations have been offered for the lethal use of police force against anarchists. Some news reports have stated that the police were outnumbered, flanked ad trapped by demonstrators, but video footage from three different sources indicates that the heavily armored police were not in life-threatening danger. Other reports stated that the police resorted to lethal force because "non-lethal" riot guns and tear gas were not available. A Swedish police chief stated, "Let me make this clear. We were not shooting at demonstrators. It was other individuals who were there to disturb the demonstrations. We call them criminals."

Several eyewitness accounts have stated that as many as fifteen shots were fired. Video footage available at this time clearly indicates that at least seven shots were fired. An unconfirmed report stated that one cop was shot by "friendly fire". Hundreds of people were arrested during several days of powerful demonstrations, and several dozen people were injured by police.

The next day, an elite battalion of Swedish "anti-terrorist" police stormed a convergence center at the Shillerska School, forcing more than 250 people, including a mother who was breast feeding her child, to lie on the floor for more than an hour. Also that day, police surrounded a spontaneous demonstration at Jarntorget square and refused to allow anyone to leave without first being searched. As negotiations with police disintegrated, the mother of one of the young men who had been shot spoke to the crowd: "My son was shot yesterday and I want to stay here as you and I have a right to do so. We have done nothing criminal and this is a peaceful meeting. There are no weapons here. I find the police attitude very provoking and very unnecessary.

For more information see:

Sweden Indymedia:
sweden.indymedia.org
Cascadia Media Collective:
www.cascadiamediacollective.org

Genoa, the ante goes up!

... what the hell was going on?

(this is a personal report, and while some of the info in here is based on rumors, it is true to the best of my knowledge and should at least give you an idea of what's happening here.)

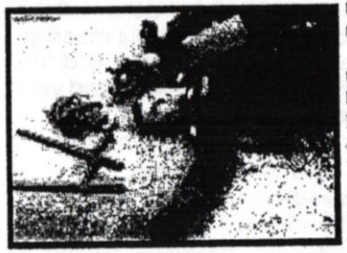
July 20th — I would like to say that it is absolute insanity here...but really its getting to be quite common. The anti-capitalist fight has certainly stepped up a notch (concerning western activist summit hopping). Streets are filled with trash and fire. Roving bands of riot cops from the center clash with thousands of anarchists back and forth all over the city. There is confirmation now that one person has died in the fights and another is waiting to be confirmed. Tear gas is everywhere, over a hundred thousand people are taking to the streets all over the city. When one gathering of several thousand is scattered or one decides to leave, you can find 10,000 more just a few streets over, gaining space on the police. No one has made it through the red zone, but that doesn't quite matter. Its a war against the state and its soldiers down here. (as I right this I hear someone beside me confirming photos of a person being shot by the military police....reports of 72 wounded.



Quick look at what the day looked like for me... After the late night of rain and campsite floggings, people woke up early in there various places. Generally groups gathered in the east and headed west to try to break through the red zone, some going south, and others heading straight on or too the north. Early reports came of the socialist blocks under heavy watercannon fire somewhere within the tightened south zone. By noon, large shipping containers (for boats and trains) had been moved to completely block off many streets in the yellow area.



Pink block consisting of determined samba bands and fiesta moved north to join an all woman's action and some NGO's. Atmosphere there was largely festive of course and reports have come through the day of sit-ins with large arrests and teaming up with the sections of the black block to clash with the cops.



One section of the black block left from our camp. Perhaps 3000. We marched east and met with the militant trade union COBAS and other anarcho-syndicalist groups. Downtown bank windows began to be smashed...it was not long before we could see tear gas up ahead and other groups clashing with police.

From here on it was back and forth for me and many others. Advance a block...mix with protesters from another groups, have police beat us back, and then head back or by another route. Around noonish when we first arrived we were finally pushed back up the eastern hill near Piazza Tomamase and eventually scattered down side streets. Making our towards the indymedia we found dumped garbage bins everywhere and even a turned car, this area was soon to be controlled by lots of cops.

Next we headed down to the convergence point at the water. As we got there, police were starting to move in. The main entrances had been barricaded by remnants of COBASand the Black Block to keep the police from invading. We got in a side way. As we entered, the majority of demonstrators were leaving and heading along the water. We stayed on to get some food with other random people and were invaded by police again. Military style riot cops began single-filing over the barricades to get in. After they had entered, and the hundred of food workers in side were barricading their restaurants, a police tank/bulldozer came through and tore down the barricades. The police then did some fancy maneuvers and realizing there weren't many folks there, took off again.

Eventually we ran into several thousand anarchists having a pitched street battle with the cops. We stayed around for a while. More dumpsites on fire, the streets filled with broken glass. During this battle, a police van went nuts and stated chargeing in to break past the dumpster barricades. At first people ran but then the van was surrounded and was being beaten back by rocks and other projectiles. The armored van tried several times but was eventually beaten far back with thousands of protesters chasing it and yelling victory cheers. Just then another police line down a side street disintegrated and was beaten away by protesters advancing from another direction.

I left this battle shortly and went to see what was happening a few streets over. I walked out and saw maybe another 10,000 people down Via Tolemaic who had completely taken over. All of them were padded with makeshift armor and taking turns pushing forward.

One really amazing thing that was happening in these battles was that everytime the police charged with tear gas, many people would start running. But those behind, instead of joining, would put there hand in the air and remind in a gentle way....tranquillo, calma, stay calm. And it worked, people would slow down, realize it was just tear gas and then return to the fray.....

Sabotage of Cellular Phone Antenna in Greece

On July 12th, hundreds of Asvestohori inhabitants (a small village outside of Thessaloniki, Greece) attacked the staff of the cellular phone company Panafon/Vodafone, who were trying to install a large antenna very close to their houses. The inhabitants of Asvestohori threatened to smash the Vodafone/Panafone workers and then cut off the antenna using a large drill.

Genoa Solidarity Actions Action in Turkey

On July 23rd, The Turkish Anarchist group, Otonom Eylem (Autonomous Action) carried out a series of direct actions in solidarity with the G8 protesters in Genoa and with anarchist Carlo Guilliani, who was brutally murdered by the Italian State during the protests. The solidarity actions by Otonom Eylem occurred in Ankara, Turkey, where about 30 ATM machines were damaged and lots of different places were graffitied.

Reprinted below is the short communiqué that accompanied these actions :

" We...
were in Genoa...
and in Ankara...
We were the ones who faced bullets of G8 "justice"
and the one's who were pressed by jeeps...
And we are the ones who attacked your money
And your money machines in Ankara...
And it'll be us again... We will stand
Carlo Lives! "

Arsonists Attack Building In Athens, Greece

Arsonists attacked an office building on Monday, July 23rd in protest of police crackdowns at the Group of Eight (G8) Summit in Genoa, Italy. A bank was also damaged by firebombs in a separate attack, Athens pigs said.

In an anonymous telephone call to a newspaper, a group calling itself the Group of Carlo Giuliani claimed responsibility for the attack on the corporate offices of a firm that conducts European research studies.

Carlo Giuliani was the 23-year old Italian anarchist killed by the Italian state during street demonstrations against the summit of world "leaders" in Genoa, Italy.

In a separate attack, a branch of the state-controlled National Bank was seriously damaged after two homemade firebombs exploded. A car and a motorbike parked nearby were also damaged.

In a call to a newspaper, a group calling itself the Anarchist Liberation Brigade claimed responsibility. They did not give a specific reason for the attack.

Serious Disturbance at an Italian Consulate in England

Monday, July 23rd- Several people got inside the Italian consulate building in Manchester, England in a solidarity action with slain anarchist Carlo Giulliani. Leaflets were handed out, walls graffitied, fire extinguishers were sprayed into their computers, and the fire alarm was set off, causing the whole building to be evacuated (this was fitting since the building also houses Rupert Murdochs' "News International"; Murdoch's other paper, the New York Post, had recently declared that Carlo Giulliani deserved to be shot).

Solidarity Occupation in Athens, Greece

From the communiqué issued during the occupation:

"On July 27th we have occupied the Management of European and International Relations building in Athens to protest against the repressive policies decided by the Ministers of the Interior of the EU and which was implemented by the Italian government during the protest against the G8 Summit in Genoa and in solidarity to all those arrested during the riots with the police forces of the Italian State.

WE DEMAND: The immediate and unconditional release of ALL those arrested and the withdrawal of all charges that were brought against them.

SOLIDARITY WITH ALL POLITICAL PRISONERS.

YOU WILL PAY FOR EVERYTHING, YOU WILL PAY GRAVELY.

CARLO LIVES, YOU ARE THE DEAD ONES.

signed by, ANARCHISTS, ANTI-AUTHORITARIANS and SITUATIONIST COMMUNISTS"



Month Of Solidarity Actions And Demonstrations With Carlo Giulliani And The Imprisoned Genoa Protesters

Between July 23rd and August 26th, there were over 250 demonstrations of solidarity with Carlo Giulliani and the imprisoned Genoa protesters in cities worldwide. And while we don't know the nature of many of these demonstrations, the sheer number of them—and the immediate response on the part of the international anarchist movement to Carlo Giulliani's death— has been pretty impressive in itself. The Italian consulate was taken over in Breman, Germany and in Amsterdam during this period of time and in Austria alone, there were 27 solidarity demonstrations for the jailed G8 protesters between July 23rd and August 18th. Probably the most interesting of these demos' occured in Vienna on August 8th, when a "Naked Bloc" ran onto government building lawns and stood naked for two hours with the numbers 49 and 13 painted on their backs.

Bomb Rocks Venice Courthouse in Venice, Italy

A bomb blast shattered a courthouse near the scenic Rialto bridge in the heart of the lagoon city of Venice on Thursday, August 10th, further heightening tensions throughout Italy between anarchists and the state after the tumultuous Group of Eight Summit in Genoa. The explosion, which injured a police officer on routine patrol and damaged the courthouse wall and nearby stores, occurred 12 hours before a scheduled visit to Venice by Prime Minister Silvio Berlusoni.

FARP Takes Credit for Bombing in Mexico City

Communique of the Military Sector

To the media; To the Mexican people; To the peoples of the world:

On the 8th of August of the present year, military troops of our Armed Revolutionary Forces of the People realized three actions of limited military attack, of a propagandistic nature, against the same number of offices of Banamex.

After the completion of these actions the troops retreated and reported themselves without casualties.

Fuerzas Armadas Revolucionarias del Pueblo. FARP
Mexican Republic

Seattle Mayor Paul Schell Attacked With Megaphone

Seattle,WA— Seattle Mayor Paul Schell, who unleashed his own private army (the Seattle Police Department) on demonstrators at the N30 protests in Seattle, was recently attacked with a megaphone at a public hearing dealing with police brutality against the black community. The attack occurred on a Saturday afternoon in late June at the "Unity" Festival, where Schell was scheduled to speak to the crowd of 200 people. When Schell began to talk, Omari Tahir-Garret—a long-time community activist—began to shout through his bullhorn over the mayor's comments. As Schell finished speaking, according to court documents, Garret walked up to him and with a backhand swing, struck the mayor in the face with the five-pound megaphone, and then tried to strike him again but was wrestled to the ground by police.

The blow knocked Schell, 63, to the ground and shattered bones in his right eye socket and nose. He was taken to Harborview Medical Center and kept overnight for observation. In the meantime, Omari Tahir-Garrett is being charged with second-degree assault and is currently imprisoned in the King County jail in lieu of $ 250,000 bail. He protested the bail, saying the city legal system is racist and telling the King County District Court judge that he wants to be sent to Africa with a reparation for wrongs African Americans have suffered over the centuries.



Garret's supporters, who have been vocal and disruptive at two hearings at District Court, call him their hero. His brother Thomas has said that he supports him entirely. "I'm always for Omari," Thomas Garrett said. " He wants to prove that the attack on Schell is far less violent than the murders of two black men by police."

On May 31, Seattle police shot and killed black motorist Aaron Roberts at the spot where Schell was attacked. Witnesses said Roberts was dragging a cop with his car when he was shot. Last year, David John Walker, an African American with a history of mental illness, was killed by police after he shoplifted from a Queen Anne supermarket.

In a humorous show of defiance, Omari Garrett recently filed to run for mayor from his King County jail cell. A relative of Garret's obtained his signature in the jail, had it notarized, and then delivered the appropriate documents and paid the $1,266 filing fee in cash at the King County Courthouse. This guarantees Garrett a spot on the September 8th primary election ballot alongside Schell.

Paul Schell's regime has been plagued with controversy and public humiliations, beginning with the WTO protests and culminating most recently in the embarrassing "Toilet Bowl" scandal , relating to a bill Schell signed on July 23rd approving the City Councils' plan to spend $ 683,000 a year for five public toilets. While we realize that Schell is inconsequential in the grand scheme of things, we still (for good reason) consider him an enemy of the anarchist movement and would love to see his "Daley-esque" regime fall, the sooner the better. Schell needs to go the way of his former Police Chief, Norm Stamper, or more appropriately, the way of Marie Antionette, and although Schell is as easily replaceable as any other " Cog in the Machine", we still take great delight in hearing about his recent injuries.

Up Your Nose with a Rubber Hose

Hose-wielding vandals pursuing a mysterious vendetta flooded at least six offices in downtown Santa Cruz in June by attaching a hose to an outdoor spigot, threading it through a mail slot or broken window and cranking it on full blast.

The "victims" (if you want to call them that), include the city manager and city attorney, several lawyers, and state parks officials. The water attacks appear to be launched in the dead of night, and typically are discovered after sunrise when office workers arrive at work to a scene of sodden mayhem.

The first attacks occurred during the early morning hours of June 4th, soaking city offices, a law office, and an insurance company. The most recent water attack, which caused extensive damage to the law offices of Biggam, Christensen and Minsloff, was said to have transformed the place into a "semi-demolished zone".

"It would bring a sigh of relief if it turned out to be a bunch of 12-year olds", said Jerry Christensen, a lawyer who's offices were targeted by the unknown water vandals. "But there's too much malice and thought behind it. And how the heck does the insurance office fit in?"

The most destructive attack so far took place on June 7th, when a standard garden hose inserted in to an upstairs office of the state parks department washed through a lower set of offices. The damage to the building is estimated at $100,000. Damage to the building's contents could double that cost.

The unknown vandal(s), who locals have dubbed the Surf City Hoser, has not taken any public responsibility for the attacks nor revealed any motive. But residents of Santa Cruz widely suspect that some kind of political agenda is behind the eclectic choice of targets. Because the vandal, or vandals, provide their own hoses, the targets appear to be chosen ahead of time.

(Imagine if this pastime became widespread....)

Statue of Christopher Columbus Beheaded!

Santa Barbara, CA— On July 4th, a statue of Christopher Columbus has been beheaded and spraypainted in an apparent protest of the imperialist scumbags treatment of indigenous peoples. Painted on the statue were a peace sign and the letter A surrounded by a circle, often associated with anarchist groups. On the back of the Columbus statue were the spray-painted words, "Tell Children The Truth". An upside-down American flag was placed in front of the statue, with the words "Truth: 509 years of indigenous genocide" written on it. The vandalism is reminiscent of a sledgehammer attack on another statue of Columbus on March 8th, in the lobby of the San Jose City Hall. James Cosner, a Native American activist, smashed that statue openly and publicly, and is now being charged with destruction of a civic monument and making terrorist threats under Federal hate crimes legislation (presumably for yelling out "Genocide!" and "This man murdered us!" while smashing away at the Columbus statue with a sledgehammer). Although it's not entirely clear whether or not this recent action in Santa Barbara was done in solidarity with James Cosner, the evidence seems to suggest that it was.



Well...this is getting long...but basically it was going on like this for several hours back and forth. Many times though ambulances were going back and forth carrying wounded. As we left, police were pressing forward in teams of a hundred riot cops, and last I saw from several streets up a hill was about 25 cops corner a protester and repeatedly beat them for 5 minutes before dragging them away. Back in the indymedia, a person being interviewed described how she was taking photos and then attacked by 7 police who dragged her behind a white van and beat her while others destroyed her film and batteries.



As I'm finishing, helicopters are becoming a constant presence overhead, and we hear that many protesters may have started heading back to carlini stadium.



Police Raid GSF, IMC other groups

At half past twelve, police raided the media building which housed the Genoa Social Forum, the Independent Media Center, legal and medical support groups.

At half past twelve, the police raided the Media Center in Genoa which contains the Indy Media Center, Legal Support, and Medical teams. At first the police attempted to enter on the ground floor, but the doors were quickly barricaded against them.

Many activists, journalists and others outside were beaten by police. There were dozens of injuries. Before long police were in the building and entered the third floor where indymedia is located.

IMC journalists stood with hands against the walls of the halls. Police gathered all journalists, and then searched the rooms. The confiscated mini discs, a digital camera, and other materials, like gas masks and swiss army knives.

Soon after, an official of some sort arrived and told police to leave. The police left this building and went out side where police vans and riot police were parked.

There were a number of representatives of official press in the building, and they documented much of these events. The Genoa Social Forum gathered to hold a news conference, and went out to the street to meet with more press.

From the window, we could see riot police try to take GSF people behind police lines, but there was much resistance. For the next one and a half hours, police beat many people, and there is blood visible in many places.

At the school across from this building, it is reported that police entered around the same time they came here. Activists who were staying there were lined up against the wall, and reportedly beaten. Witnesses report blood all over the halls of this building.

If we have to resort to force, don't sit on the fence.

It is now 2:55 am, and police have left the area. People are milling about in the street and both buildings, shocked at what has happened.

Later after more arrests in the street the police and fleet of ambulances departed, ... [we gained] access to the building. Inside the sight was sickening. There was thick dark blood all up the walls, over the floor and at the bottom of stairs. It looked like several people had been beaten while on the ground from the blood patters low down on the walls. The scene was horrible. Even the ambulance staff were obviously shocked... The local media and other reports have said police where there searching for weapons or drugs. No, it is obvious why they were here. The testimonies of people in both buildings, the blood on the street and inside the school and the number seriously injured in this so called search tells the true story."

Update from Genoa

Almost two weeks after over 200,000 critics of corporate globalization descended upon Genoa, Italy to make their views known to the "G8," leaders of eight of the world's most powerful countries, the political fallout from the demonstrations still remains unclear. While activists around the world debate the implications of Genoa on the burgeoning strategy and tactics, those in Genoa are still trying to confirm the safety and health of those still in jail and in the hospital. According to recent reports, 331 were injured during the course of the demonstrations, plus the over two hundred treated by medics from the Genoa Social Forum, and approximately 280 were arrested..

Thoughts On Carlo

"Carlo Giuliani is not a victim of police brutality. He is another dead one in the fields of social war. Carlo Giuliani is not a hero. He was a revolutionary who — with dignity — decided to resist violently against what was oppressing him. We remind to all those who will try to build their political careers on the blood of our dead comrade, that he was one of those who you call "provocateur" or "hooligan". Carlo Giuliani doesn't fit in their funeral orations, or in their crocodile tears. We don't feel pity for Carlo. He died for something that we have dedicated our lives to. For freedom.... Carlo will always live in the hearts of revolutionaries. The struggle continues..."

-from the Greek anarchist group "Disobedience" July 27th, 2001



Howl for Free
Earth warrior gets 23 years

On June 11, 2001 Jeff "Free" Luers was sentenced to nearly 23 years on 11 charges ranging from Arson One to Attempted Criminal Mischief stemming from two incidents last year in Eugene, Oregon. Free had admitted to criminal mischief regarding a truck fire at Romania Chevrolet last summer. At the sentencing he read a statement taking accountability for the Romania fire, and emphasizing the care he took to ensure no one would be injured.

He said: *"It cannot be said that I am unfeeling or uncaring. My heart is filled with love and compassion. I fight to protect life...all life. Not to take it. It's not an exaggeration to say that we're experiencing a period of extinction equal to that of the dinosaurs, 40,000 species go extinct each year, yet we continue to pollute and exploit the natural world... I will not ask this court to grant me leniency. All I ask is that you believe the sincerity of my words, and that you believe that my actions, whether or not you believe them to be misguided, stem from the love I have in my heart."*

The judge responded by saying that he "never doubted Free's sincerity". He stated that Free's political beliefs would not influence the sentencing, that he would be sentenced "solely on the severity of the crimes." Yet Free received a sentence harsher than that of many murderers and rapists. We are not so naive as to say we're surprised with the sentence, but an analogy I shared with Free on the phone after sentencing is that we've had someone with a clenched fist standing in front of us for a year saying "I'm going to punch you." Even though we were expecting it, it still took our breath away. The judge made many comments during the trial that indicated he'd already decided the outcome. He was often seen completely ignoring the testimony, typing on his laptop instead of listening. An appeal is already underway.

Frustatingly, throughout the past year, Free had been forced to remain silent about his actions at Romania Chevrolet, due to the fact that the State insisted on linking the two incidents, Romania and Tyree Oil Company, together. The judge denied many motions to separate the two. Free has stated and maintains that he had no involvement in the attempted arson at Tyree Oil.

The Legal Defense Committee asks for your continuing support of Free and Critter and other Prisoners of War. Make no mistake... a war is being waged on the Earth and all its creatures. Do not participate in the State's campaign to marginalize and incapacitate those who take radical action in defense of the Earth. Failure to support our political prisoners is tantamount to sanctioning repression by the State.



Please write to Free (Jeffrey Luers) #13797671, 82911 Beach Acess Rd, Umatilla, OR 97882 and Critter (Craig Marshall), POB 50263, Eugene, OR 97404.

You can contact the Free and Critter Legal Defense Committee at POB 50263, Eugene, OR 97404. Checks and money orders to assist with Free's appeal can still be sent to FCLDF, c/o OUR Credit Union, PO Bo 1192, Eugene, OR 97440. Our website is www.efn.org/~eugpeace/freecritter.

Thanks to all our steadfast supporters. Your help has been inspiring and irreplaceable. Howl for Free and Critter. Howl for all political prisoners. They will hear you.

Free Sent to 'Hole' for 42 Days!

Free was sentenced in a hearing to 42 days in solitary confinement resulting in an incident in which he was jumped by two people. His nose was broken in the fight. The doctor says he may lose some teeth as a result of a blow to his jaw. Free was also fined $50 and sentenced to 14 days loss of privileges (no yard, no phone access, no visits) to begin after his 42 days in the hole. While in, he is unable to recieve any publications... books, zines, or ANYTHING other then letters... SO PLEASE WRITE TO HIM!

"Nothin' ever burns down by itself, every fire needs a little bit of help" - Chumbawamba

August 12th

Fire Burns Shed Full Of Lumber In Sweet Home, Oregon

Sweet Home, OR— An early morning fire on Sunday, August 12th at Santiam Forest Products in Sweet Home destroyed a storage building and it's contents of high-priced lumber. The blaze broke out in a 14,400-square-foot storage shed holding stacks of high-grade Douglas fir, cedar, redwood and pine. Estimates put the value of the building at $250,000 and the contents at $1.5 million. The shed was once used by Willamette Industries, which still owns the mill, as a paper wrapping building.

"Modern civilization continues to fall into the trap of reducing nature to a system resembling a machine rather than a flowing, interacting organic web so complex that it is incomprehensible and unpredictable. The competition within the timber industry to deliver wood to markets fails to recognize that natural systems operate within their own time frames and cycles. These natural cycles are totally independent from and oblivious to the abstractions of economics"

- The Technocratic System in Industrial Forestry

This Communique was received from The Frogs

McAllen, TX - In early February, we hit the construction site of a PetLand. A lock was glued, a hose cut on an excavator and a tire on a piece of equipment was slashed. We had to leave, because a nearby Person heard the noise and walked up to the construction area.

Kerrville, TX - In mid-March, at a dam on the Guadalupe River, two padlocks on manhole covers were glued. We had planned on attacking the plant next to the dam, but a security guard was in the area.

McAllen, TX - April 21, a lock at Little Caeser's was jammed.

Throughout May, currency has been tagged with environmental and pro-direct action messages. We hope to use what land-rapers love most against them.

May 27, Three Rivers, TX - An anti-meat slogan was scrawled in the bathroom of a Dairy Queen.

May 27, Alice, TX - Anti-petroleum slogans were scrawled in the bathroom at an Exxon.

June 1 - Warning letters were sent to the Bureau of Reclamation (whose purpose is to stop running water), the BLM, and Dekalb Genetics Corp. (makers of Roundup Ready cotton). All letters warned of direct action And ended with "Working with the ALF, ELF, and others - The Frogs.



THE WRITING ON THE WALL

crossing the street you are captured by the gaze of security cameras-the empty houses, boarded up, nobody allowed to use them-the street full of speeding cars-everywhere you go you got to pay in order to be there-the parks are trashed-huge warehouses, factories, schools all sorts of buildings rot a little more with each rain-you and me, we stuffed in tight row houses and when you look up on your way to the bus stop all's you can see is billboard ads.

in a huge world of possibility we are constantly confined by private property...

a thousand guarded walls keep us on the job, on the sidewalk, in front of the tv. a thousand clocks keep us in a planet-wide coordination of traffic flows, tv programming, leisure scheduling, and childhood processing. a thousand illusions, a thousand borders fence us off, fence us in. and if you refuse it, there's always a thousand cops to come after you.

roaming the streets, blowing-off life in a cell, hopping fences & walls, walking train lines, ducking cops, busting through boarded up doors & windows-talking back to industrial wasteland with stolen paint seeking out the forbidden view of this world-seize the abandoned, some room to really live-the city is too quiet & compliant, but someday it will be the land of the people uprisen.

graffiti is only a backward cast shadow of tomorrows' insurrection. graffiti is the first hints of a premonition of a sweet dream waking you up from a nightmare, and of a nightmare for those who can only live by dominating others cause everything will be lost to them: not just the walls anymore. we will take it all. graffiti is the writing on the wall.



. . . more earth liberation actions!

July 15th

Eugene Oregon: Controversial Development Project Sabotaged by Persons Unknown

Eugene, OR— On the same night that the ELF were busy burning down the offices of the Spencer Oil Company in Detroit, unknown individuals here in Eugene were taking direct action against the unwelcome spread of civilization into one of the last semi-agrarian areas left in these parts, sabotaging heavy equipment owned by a controversial local company, Eugene Sand And Gravel. The Oregon State Police and the FBI are still investigating the weekend vandalism of heavy equipment at a River Road construction site for a residential development. The unknown saboteurs cut brake lines, hydraulic hoses, fuellines, and electrical wiring on bulldozers, backhoes, pumps and a fuel truck, all owned by Eugene Sand And Gravel. The equipment was being used to install utilities and streets for as many as 70 new homes. The saboteurs spraypainted environmental slogans at the building site, including the ever-popular warcry "Earth First!". Local pigs are investigating the sabotage but have thus far found no solid connection to any organized, above-ground group.

Eugene Sand and Gravel has recently submitted an application with the Lane County commissioners to rezone 575 acres of farmland north of Santa Clara for aggregate gravel mining. Hundreds of farmers, land use activists, and rural residents of the vegetable-growing corridor between Eugene and Junction City have argued that the areas' bucolic ambience will be destroyed and a significant chunk of top-quality agricultural land will be squandered if the company's plan is approved.

Eugene Sand And Gravel has been experiencing escalating vandalism of its' property in the past two years but this incident was the worst, according to company president Mike Alltucker. " Cutting brake lines is beyond casual vandalism", Alltucker said when interviewed by the corporate media. " We're real disturbed this has gone to this level". The company does not yet have a complete damage estimate.

July 21st

Earth Liberation Front Claims Responsibility For Sabotaging Power Plant Site in Kentucky

LaGrange, KY— The underground Earth Liberation Front (ELF) has officially claimed responsibility for sabotaging vehicles at the Dynegy power plant in the early morning hours of Saturday, July 21st, 2001.

Dynegy like many polluters of the natural world have joined the trend of attempting to appear green and environmentally concerned. While it is true that Dynegy's natural gas-powered plants may be cleaner than coal burning plants, they still release nitrous oxide, one of the main ingredients in ground level ozone and smog. Dynegy also states that they intend to follow all laws in relation to the release of emissions. Yet just last year in the State of Texas, Dynegy faced penalties for violating Texas air quality standards in four counties. Chevron is one of Dynegy's main investors.

A copy of the communiqué sent by the ELF in relation to recent actions against Dynegy appears below:

"Press Release To The General Public:
On early Saturday morning (July 21, 2001), eco-activists committed sabotage against the Dynegy power plant in LaGrange, Kentucky. Fifteen vehicles designed to rape the earth had their tires slashed and flattened. Along with various spray-painted ELF slogans and a dozen broken windows. This action was done in solidarity with all the people effected by this corporate wasteland. We wanted to send a clear message to Dynegy that the people will not sit around idly while our earth and health is put into jeopardy for the sake of a few fat wallets in Houston. It was clear that the citizens of the community did not want this in their backyard, and that they were spoon-fed lies by corrupt politicians. The power is in our hands to take direct action against the power plant and other forms of corporate imperialism. It is the last means to take, for all other options (legal and peaceful) have been exhausted.

No compromise in defense of mother earth
The elves of the Earth Liberation Front
Long live the ELF!"

July 27th

Hundreds of Trees Spiked in the Gifford Pinchot National Forest

Randale,WA— an anonymous group of individuals have claimed responsibility for placing spikes in hundreds of trees in Units 5, 6, and 7 of the Upper Greenhorn Timber Sale in the Cowlitz Valley Ranger District located in the Gifford Pinchot National Forest.

A communiqué sent by these individuals appeared as follows:

"We are claiming responsibility for spiking 60-penny nails high and low into hundreds of trees in units 5, 6, and 7 of the Upper Greenhorn Timber Sale in the Cowlitz Valley Ranger District located in the Gifford Pinchot National Forest. This timber sale contains 99 acres of old growth and is home to at least 3 pairs of spotted owls, grizzly bear, lynx, wolf, goshawk, just to name a few of it's many inhabitants. This is a truly beautiful area, unfortunately one of the last of it's kind because of the System we live under. We want to be clear that all oppression is linked, just as we are all linked, and we believe in a diversity of tactics to stop earth rape and end all domination. Together we can destroy this patriarchal nightmare, which is currently in the form of Techno-Industrial global capitalism. We desire an existence in harmony with the wild based on equality, love, and respect. We stand in solidarity with all resistance to this System, especially those who are in prison, disappeared, raped, tortured... we are all survivors and will not stop !!

The Forest Service was notified of this action BEFORE this years logging season so we could take all precautions to assure worker safety. We must ask why they never made this public. We were trying to let them cancel this sale quietly. However, as bosses jeopardize workers lives every day we realized we needed to make this public. Also, as repression against us increases, such as the recent laws in Oregon, we promise to be even stronger and encourage others to join us.

We are everywhere and nowhere. We are your parents and your children. We are alive !!!!
Please do not label us... We are anonymous".

July 28th

FBI Probes Possible ELF Action at Sierra Resort During An Unprecedented Summer of Economic Sabotage...

July 28th—The FBI and the El Dorado Sherrifs Department are investigating a suspected attempt by the ELF to possibly sabotage a Sierra Ski Resort gondola on Wednesday.

The group is suspected of attempting to disengage the newly installed gondola at Heavenly Ski Resort at South Lake Tahoe. FBI investigators believe that a 16-inch stick wired to a steel cable was an attempt to dislodge the cable.

The $ 20 million dollar gondola just opened last December. Beside a tower base, the letters ELF were spelled out in black wire ties.

Jeff "Free" Luers To His Supporters

To my supporters:

I guess first off I want to say thank you to all those people who have written, supported me, or donated time or money to my defense. You have made this situation bearable. I cannot thank you enough. My heart especially goes out to those who have continued to fight, and have risked their own freedom, struggling against this destructive and oppressive system. I have been able to adjust to prison life. I can tell you that it is a whole new experience. That puts it politely. I do not know how long I will remain here; as of now I have 21 more years to go. It is my plan/goal to remain as active in the struggle for all life and against all forms of oppression as I can. By necessity I must use new tactics that can be employed from here. I hope to complete a degree in sociology while I'm here and to write and inspire with words. Already I have received many requests for interviews. I can only do the best I can to try to awaken people, raise awareness, and lend strength to those still on the front lines. To all of you who try to bring change, in whatever form or tactic you use... whether you fight for the planet or against sexism, whether you are trying to raise minimum wage and create better work conditions or helping to create alternatives to traditional work: Our struggle comes in many forms. We fight different battles, in different fields. We use different tactics and different skills. We share different beliefs and different ideologies. Yet, we have one thing in common: we need each other, we need to stand side by side, to work and fight together. Only together can we create a world that we can all live in happily, healthfully, safely, and sustainably. My goal in life is to help create that world. While I plan on continuing that goal, right now I need to focus on getting out of prison. My appeal will be underway shortly. I expect it will be a lengthy process. I'm asking for your continued support through these rough times ahead. Those of you that can donate money to my defense, thank you, it is very much needed and appreciated. I would also like to ask that everyone write to the governor of Oregon in regards to the length of my sentence and the lack of evidence in the Tyree case.

Thank you,
Jeff "Free" Luers



Lorenzo Komboa Ervin On Free

Hello Free:

I have been where you are now: as a young man (then 21 years old) facing the rest of my life in prison. Sentenced to "natural life" imprisonment, which was supposed to ensure that I would never get out of prison except when I expire, but guess what? I didn't die, and I did get out much sooner than everyone expected. Don't get me wrong, I spent almost 15 long years in prison, and was subjected to every form of terrorism and brutality that the state could thrown at me. I spent nine years in solitary confinement and control units. I was beaten and tortured, starved and whipped. They wanted to break me, and to see me crawl. Instead, I decided on resistance by any means possible. If there was a riot, I would lead it; if there was an escape, I would be part of it; if there was a strike, I was calling for the most extreme measures—all forms of struggle was what I lived for and was prepared to die for. Don't get me wrong, I was no hero, and I sure as hell would have lied to have been somewhere else, but just like you I understand why it is so important to defy your captors, even while you fight to survive, literally in hell. I was no hero or "special person", and it was because I had an international support campaign, the Anarchist Black Cross, HAPOTOC (Help A Prisoner Oppose Torture Committee), and various segments of the Left and even liberal movements around the world, that I was freed from captivity. It wasn't what the warden wanted, and the parole officials promised me that I would be imprisoned "forever" because of a prison riot in the wake of the 1971 Attica rebellion and slaughter. Several guards were severely injured, and I was made the scapegoat, and given an additional 30 years. This was what I faced, and yet I got out in 1983, and been raising hell ever since. What does this mean? That you can struggle and you can survive. More importantly, an effective campaign could free you as well, no matter the circumstances you are now under. Hell, the international support campaign is all that has kept Mumia Abu-Jamal alive and now improved his chances of being finally released, not smart lawyers. Hell, his trial lawyer fell asleep at trial and his first team of 'civil rights" lawyers sold him out for fame and glory—provided by a book deal. You sound like your spirits are strong, and I am sure they are. We will do all we can out here to overturn your unjust conviction. I am due to come to Eugene to speak on your behalf this Fall, and hopefully raise money for your defense committee. You are actually in much better shape than I was when I first went to prison, I had no source of help because the government had already crushed the Left by the early 1970's. Things may seem daunting now, they were worse then. But I learned that the movement in the streets determines whether you languish in prison or are released, not the State. If it becomes strong enough it can compel a favorable outcome, even if they officials swear that you will be executed or die in prison. We must fight hard for you and all political prisoners, especially those who have been confined for decades. We must defeat this racist, corrupt government. prison, where is thy victory ?

Love and struggle,
Lorenzo Komboa Ervin

PRISONERS OF WAR

Anarchist

Ali Khalid Abdullah #148130, Thumb Correctional Facility, 3225 John Conley Drive, Lapeer, MI 48446. Serving 10 -20 years for "assault with intent to rob while armed" for his involvement in trying to shut down a major drug dealer. Ali was recently turned down at his parole hearing despite many letters from supporters.

Christopher Plummer, #677345, Route 2, Box 4400, Gatesville, TX 76597. Serving fifteen years for taking action against a neo-nazi group in Texas.

Harold Thompson, #93992, Northwest Correctional Complex, Route 1, Box 660, Tiptonville, TN 38079. Sentenced to life plus 50 years for a 1979 robbery of a jewelers, killing a police informer who had murdered his partner and a shooting incident in Ohio. He was later given an extra 32 years for a failed escape attempt.

James "Rio" Johnson, #8952263, SRCI, 777 Stanton Street, Ontario, OR 97914. Currently in the hole at Snake River Correctional Facility.

Mark Barnsley, WA 2897, HMP Wakefield, 5 Love Lane, Wakefield, WF2 9AG, UK. Mark was attacked by a gang of drunken students and defended himself. He has refused to admit guilt and is having his parole delayed because of it.

Nikos Maziotis c/o Daphne Vaganou, Ozortz, 10689, Athenes, Greece. His 15 year sentence, for bombing the Greek Ministry of Industry in solidarity with the residents of Strymonikos Bay fighting TVX-Gold's plans to build a factory, was recently reduced to 5.5 years because of public outrage in response to his lenghty prison sentence.

Ojure Lutalo #59860, POB 861, Trenton, NJ 08625. Black liberation activist and anarchist. Ojure was jailed in 1975 for expropriation, paroled in 1980 and re-arrested in 1982 for an armed attack on a drug dealer. He was sentenced to 20-40 years and is being held in the Trenton Management Control Unit, where political prisoners are isolated by the authorities.

Robert Thaxton #12112716, OSP, 2605 State Street, Salem, OR 97310. Rob Los Ricos was convicted of assault and riot for throwing a rock at a cop in self-defense at the 1999 Eugene J18 Reclaim the Streets. He recieved a 7 year sentence. He is currenly assigned "Anarchist security group status". Do not send anything with the name "anarchist" in it or containing any circle-A's.

Shaka N' Zinga s/n Arthur Wiggins #196612, POB 534 (MHC-X), Jessup, MD 20794.

Silvano Pellissero, Com. Mastrolierto, Via Ferrerinoli no2, Sanponso, 10080 Torino, Italy. An anarchist sentenced to 7 years for allegedly sabotaging a rail line construction site in the Northern Italian Alps. He can read Spanish, French and Italian but not English.

Thomas Meyer-Falk, JVA Bruschal, Zelle 3117, Schonbornstr. 32, 76646, Bruschal, Germany. Anarchist activist.

Anti-Imperialist

United Freedom Front Prisoners
The following three individuals are serving huge sentences for their role in actions carried out by the United Freedom Front (UFF) in the 1980's. The UFF (formerly known as the Jonathan Jackson/ Sam Melville Unit) carried out solidarity bombings against the US government on a variety of different issues. All of these individuals are excellent people to write to and will answer letters.

Ray Luc Levasseur, 10376-016, Box PMB, Atlanta, GA 30315.

Richard Williams, 10377-016, 3901 Klein Blvd., Lompoc, CA93436.

Thomas Manning, 10372-016, Box 4000, Springfield, MO 65801

Bill Dunne #10916-086, Box 1000, Marion, IL. 62959. Anti-authoritarian sentenced to 90 years for the attempted liberation of a prisoner in 1979. Bill was recently transferred back to the infamous Marion Control Unit in Marion.

David Gilbert #83A6158, Attica C.F., POB 149, Attica, NY 14011.



Larry Giddings #10917-086, PO Box 1000, Lewisburg, PA 17837. Anti-authoritarian prisoner jailed in 1973 for attempted expropriation, paroled in 1978 then re-arrested in 1979 while attempting to liberate a comrade from prison. Doing multiple sentences of life in prison and 75 years with no known parole opportunities.

Linda Evans, JUST RELEASED!!! After serving 16 years for politically motivated "crimes"

Marilyn Buck, 00482-285, Unit B, 5701 8th Street, Camp Parks, Dublin, CA 94568. Serving 50 years to life for actions taken after she escaped prison herself including an armed robbery of a Brink's armored truck and the liberation of Assata Shakur from prison. She is the only white member of the Black Liberation Army (BLA)

Mutulu Shakur, #83205-012, Box PMB, Atlanta, GA 30315

MOVE

MOVE is a radical, ecological movement that has been attacked by the Philadelphia Police since its inception. Nine members were convicted and sent to prison for life following a 1978 siege at their house in which one cop was killed. Merle Africa; died in prison last year after not being treated.

Debbie Simms Africa (006307), **Janet Holloway Africa** (006308), **Janine Philips Africa** (006309) SCI Cambridge Springs, 451 Fullerton Ave, Cambridge Springs, PA 16403-1238.

Michael Davis Africa (AM4973), **Charles Simms Africa** (AM4975) SCI Grateford, PO Box 244, Grateford, PA 19426-0244.

Edward Goodman Africa (AM4974) SCI Camp Hill, PA 17011-0200.

William Philips Africa(AM4984), **Delbert Orr Africa** (AM4985) SCI Dallas Drawer K, Dallas, PA 18612.

June 13th
The ALF and ELF join forces in New York State
To whom it may concern,

During the early morning hours of June 13th members of the Animal and Earth Liberation Fronts attacked various Bank of New York branches and offices in efforts that massive economic damages will dissuade them from further management of American Depository Receipts belonging to Huntingdon Life Sciences. HLS is responsible for the deaths of over 500 animals daily and hundreds of thousands annually. These animals are murdered in crude attempts for pesticide and pharmaceutical corporations to pursue Avenues to legalize their products. Monsanto and other earth destroyers use HLS' fraudulent practices to place potentially lethal and environmentally hazardous chemicals on the public market.

This is a message to the general public. HLS does not care about the health of people, does not care about the preservation of wild lands and life, and brutalizes, probes, tortures, and murders thousands of lonely, frightened and beautiful creatures.

The Earth will be Revered; We will deliver!
These Animals Need Love; We will deliver!
HLS must close; and We will deliver!

The following attacks were made on June 13th:

1. Bank of New York, Huntington, Long Island Branch - Had locks glued and the slogans "BNY Invests in Murder", "Investors in Murder", and "ALF" spray painted.

2. Bank of New York, Kings Park, Long Island Branch - Was spray painted with the slogans "Bank of NY Kills Puppies" and "ALF".

3. Bank of New York, Commack, Long Island Branch - Exterior ATM machine damaged by glue and plastic strips in card slot and glue in keypad. On the building's side wall the slogans "Investors in Murder", and "Stop the Torture" were spray painted in bold letters.



4. Bank of New York, Babylon, Long Island Branch - Two exterior ATM machines were damaged by glue and plastic strips in card slot and glue in keypad. On the bank's main building various slogans were spray painted.

5. Bank of New York, Suffolk County Office Building, Farmingdale, Long Island - Over 25 windows were smashed out and the slogans "ALF" and "ELF" were spray painted behind as a warning that these actions were not random vandalism, they were planned and calculated.

Unless BNY stops trade in HLS' American Depository Receipts, they can look forward to many more nights of broken glass.

These actions were dedicated to the 130 thousand animals who will perish this year for HLS' greed, and dedicated to Jeffrey "Free" Luers, an outspoken forest preservation activist, and green anarchist who was just recently incarcerated.

Love, Life, Action
The Earth Liberation Front
The Animal Liberation Front



July 11th
ELF Claims Credit For a Series Of Economic Sabotage Actions in Michigan
Detroit, MI— The underground Earth Liberation Front (ELF) has officially claimed responsibility for three actions targeting McDonalds, SUV's at Roy O'Brian Ford, and an office of Weyerhaeuser in June and early July, 2001 in the Detroit, Michigan area.
A communiqué sent by the ELF claimed credit for the following actions;

1) A newly built McDonalds was vandalized in mid-June. Two plateglass windows, a drive-thru window, and the drive-thru order unit were destroyed.

2) Eight Ford Expeditions were torched at Roy O'Brien Ford in June.

3) An executive office of Weyerhaeuser was torched on July 4th.

The following is from the communiqué sent out by the ELF taking credit for these actions:

"To whom it may concern,

Greetings from the Great Lakes nation-state of Michigan. . .

Approximately four weeks ago a newly built McDonalds was vandalized. Two large plateglass windows and a drive-thru window were broken, and the drive-thru order unit was destroyed. This action was in solidarity with the actions of women farmers in Brazil against "worldwide neoliberal economic policies", not to mention the clearing of rainforests to raise cattle for fast-food hamburger patties. Considering "the golden arches" are a nefarious symbol of economic globalization, ecological destruction and worker exploitation, we felt they were an appropriate target (even though a small one), and we left graffiti and flyers stating our motives and vision.

Two days later, eight SUV's were torched at the Roy O'Brien Ford dealership. Four incendiary devices were placed amongst eight ford Expeditions causing an unknown amount of damage. All that's known is that eight Expeditions had been removed from the lot the following day. This action was a snarl of rage directed towards the planet rapers who construct these unregulated petroleum guzzlers and the capitalist whores who pander them and profit off the pollution caused by fuel emissions and the needless use of natural resources. This was our sounding of class war in Macomb county: we have just begun!

Finally on July 4th, at approximately 2:45 am, an office of Weyerhaeuser Co. was torched. Amount and extent of damage unknown. We believe only one executive office was gutted, but we're uncertain. This action was taken in protest of the company's part in funding O.S.U. and the University of Washington's poplar and cottonwood genetic engineering research. TGERC and PMGC are more evidence of negligent corporate executive backing of profit motivated research in agricultural biotechnology. Their complete disregard for the Earth and the humans and nonhumans that inhabit it is not only reprehensible but totally unforgivable. To risk our planet and life upon it in exchange for profit is deserving only of the most extreme measures in stamping genetic modification out. GE testing must be systematically and strategically eliminated wherever and whenever possible. We are striking the financiers and supporters of GE testing in support of and in solidarity with all nighttime gardeners and eco-warriors everywhere—we cannot be stopped.

In love and struggle, the Elves ELF"

July 15th
Suspected Earth Liberation Front Oil Company Arson in Detroit Under Investigation

Detroit Police are investigating a fire that burned through the offices of a Roseville oil company on Sunday, July 15th.

Investigators said that the fire at the Spencer Oil Co. may have been arson, and investigators were dusting for fingerprints and sorting through ruble Monday morning as cleanup crews worked at the site. No injuries were reported in the early morning blaze that broke out at about 4 a.m. Detroit police now believe the fire , which forced the temporary closure of the office operations of the oil company, was intentionally set.

Local pigs also found two spray painted symbols on the wall of the office building. One was the letter A surrounded by a circle and the other was the letters "ELF", which the police think might be connected to the underground Earth Liberation Front. At the present time, we know nothing more about this under-reported action.

Earth Liberation Actions

April 21st

Saboteurs Hit Powerline Construction Site

An unknown person or persons attacked the construction site of the 23-mile powerline to the University of Arizona's Mount Graham International Observatory (MGIO) late on the night of April 21. Using sledgehammers and crowbars, the saboteurs caused $200,000 in damages to the powerline, construction vehicles and equipment. MGIO talking head Joe Carter said that "vandals" cut the exposed powerline in several places and put abrasives into the oil and gasoline tanks of several pieces of excavation machinery. "Most of the damage is to the vehicles," he said. "I think this is an example of eco-terrorism," Carter said. "It's most unfortunate that folks don't use the courts to resolve problems but take things into their own hands" — an ironic statement, considering Judge Marquez's subsequent ruling in favor of the powerline project.

April 23rd

ELF Takes Responsibility For Arson Of Ross Island Sand And Gravel Cement Trucks

"The Earth Liberation Front claims responsibility for the fire that took place at Ross Island Sand and Gravel on Sunday, April 15th. For many years Ross Island Sand and Gravel has been guilty of stealing soil from the Earth, specifically the lagoon on Ross Island. Further, the recent acknowledgment of the dredging of toxic disposal cells has drawn our attention to the exploitation that Ross Island Sand and Gravel commits against our Earth. In their Easter basket we decided to leave four containers with gasoline and a time delayed fuse placed under two of their cement trucks. If Ross Island Sand and Gravel mines in the Columbia River Gorge, then the E.L.F. will take necessary action. Let this be a warning to all the greedy corporations who exploit our Earth's natural resources, especially those who plan on doing it under the FTAA and the title of "free trade." -the elves and the Easter bunny"

May 5th

ELF Claims Responsibility For Sabotaging Housing Development Site In Indiana

"May 05, at a housing development site along state route 37 in Marion County, Indiana, five earth movers diesel tanks were contaminated with granulated sugar, the tubes and wires cut on two back hoes and an electric pump. ELF"

May 21st

Earth Liberation Front Claims Responsibility for Simultaneous Actions in 2 States

Part 1

At 3:15am on Monday, May 21, the research of Toby Bradshaw was reduced to smoke and ashes. We attacked his office at the University of Washington while at the same time another group set fire to a related target in Clatskanie, Oregon, 150 miles away.

Bradshaw, the driving force in G.E. tree research, continues to unleash mutant genes into the environment that is certain to cause irreversible harm to forest ecosystems.

After breaking into Bradshaw's office at the Center for Urban Horticulture, we inspected the building for occupants and set up incendiary devices with a modest amount of accelerant. Although we placed these devices specifically to target his office, a large portion of the building was damaged. This extensive damage was due to a surprisingly slow and poorly coordinated response from the fire department, which was evident by their radio transmissions. As long as universities continue to pursue this reckless "science," they run the risk of suffering severe losses. Our message remains clear: we are determined to stop genetic engineering.

From the torching of Catherine Ive's office at Michigan State University to the total incineration of GE seeds at the D & PL warehouse in Visalia, CA, the Earth Liberation Front is growing and spreading. As the culture of domination forces itself into our very genes, wild fires of outrage will continue to blaze.

ELF

Part 2

Early Monday morning, May 21, we dealt a blow to one of the many institutions responsible for massive hybrid tree farming in the Northwest. Incendiary devices at Jefferson Poplar in, Oregon, burned an office and a fleet of 13 trucks. Unfortunately, due to a design flaw, one targeted structure was left standing. We torched Jefferson Poplar because hybrid poplars are an ecological nightmare threatening native biodiversity in the ecosystem. Our forests are being liquidated and replaced with monocultured tree farms so greedy, earth raping corporations can make more money.

Pending legislation in Oregon and Washington further criminalizing direct action in defense of the wild will not stop us and only highlights the fragility of the ecocidal empire.

As we wrote in Clatskanie "You cannot control what is wild."

ELF -- Earth Liberation Front

June 1st

Three log trucks set on fire at timber sale

Estacada, OR— Three log trucks were set on fire on Friday, June 1st at a timber sale where logging was set to begin over the protest of environmentalists who have camped out at the site. No one was injured in the blaze, officials said. An employee of Ray A. Schoppert Logging Inc. spotted the fires and reported them at 2:40 a.m., said Angela Blanchard, Clackamas County sheriff's spokeswoman.

One of the trucks was completely destroyed and two others were damaged, the trucks were valued at about $50,000 apiece, Blanchard said. Six simple incendiary devices were planted on each of six log trucks parked in a rural area near the timber sale but only one ignited, said John McMahon, spokesman for the federal BATF.

June 11th

Luxury homes torched

Local and federal authorities are investigating a possible connection between the arson fires of four Catalina Foothills luxury homes near Tucson and 11 similar fires in the Phoenix area during the past three years.

Officials said it is too soon to say if there is a link between the Tucson fires and those in Phoenix, which were reportedly set by people upset at homes being built on the edge of a nature preserve. But authorities said graffiti similar to that found at some Phoenix arson scenes were also found at the Tucson fires. The letters "CSP" were scrawled in red spray paint on at least one of the homes' walls.

In Phoenix, where nine houses were burned near the public Phoenix Mountains Preserve, and in Scottsdale, where two homes burned near the public McDowell Sonoran Preserve, the letters reportedly stood for the Coalition to Save the Preserves. All of the homes were at least 5,000 square feet and most cost close to $1 million.

They had a total value of about $5 million. One of the fires was started at the doorway of a home and the rest began on rooftops. They caused at least $2 million damage.

Pima Canyon Estates has about 300 lots, with occupied homes or houses under construction on about 200. Homes start at $750,000 and typically cost between that and $1 million, said Linda Cohen, a consultant for Foothills Resort Properties Limited, o wner and developer of the community.

strike anywhere

Ecological Resistance

Craig Marshall (Critter) #13797662,(JUST MOVED!) E.O.C.1, 2500 Westgate, Pendleton, OR 97801. Serving a five and a half year sentence for conspiracy to commit arson and possession of unlawful devices.

Helen Woodson, 03231-045 FMC Carswell, POB 27137 Admin Max Unit, Fort Worth, TX 76127. Serving 27 years for robbing a bank and then setting the money on fire while reading out a statement denouncing greed, capitalism and the destruction of the environment

Jeffrey Luers (Free) #13797671, TRCI, 82911 Beach Acess Rd, Umatilla, OR 97882. Serving 22.5 years on politically-motivated arson charges related to the arson of cars at Romania Chevrolets and an attempted arson at Tyree Oil in Eugene, Oregon.

Jeremiah Rush Bowen, #108016, DCC, 1140 East 10 Road, Delta, CO 81416. Serving two years for the arson of a townhouse in Boulder, Colorado in the summer of 2000.

Lee Himlin, Imprisoned for criminal damage to quarrying equipment at the Nine Ladies quarry. JUST RELEASED!!!

Marco Camenish, Viale dei Trigli 14, 13900 Biella, Italy. Imprisoned for bombing attacks against a number of ecologically destructive companies. He also killed a police officer in an attempted jailbreak.

Ted Kaczynski (04475-046), US Pen-Admin Max Facility, PO Box 8500, Florence Colorado 81226. Sentenced to multiple lifetimes in prison for the "Unabomber" bombings.

Animal Liberation

Dave Blenkinsop, HM Prison, Bedford, MK40 1HG, UK. Just got 3 years for allegedly causing "grevous bodily harm" to the managing director of Huntington Life Science.

Mel Broughton DJ8216, HMP The Mount, Molyneaux Avenue, Bovingdon, Hemel Hempstead, HP3 0NZ, UK. Serving 4 years for conspiracy to cause explosions.

Barry Horne, VC2141, HMP Belmarsh, Western Way, Thamesmead, London SE28 0EB, UK. Serving18 years for various anti-vivisection arsons and attempted arsons.

Indigenous

Eric Wildcat Hall, #BL-5355, Unit I/A 10745 Route 18, Albion, PA 16475-0002. Serving 35-75 years for helping ship arms to Central American resisters.

Lenny Chavez, c/o SAIIC, POB 28703, Oakland, CA 94694. An AIM activist who defended himself & his family from an armed racist. Lenny disarmed his attacked by stabbing him with a penknife and was jailed for attempted murder.

Leonard Peltier #89637-132, PO Box 1000, Leavenworth, KS 66048. An American Indian Movement (AIM) activist, serving two life sentences, having been framed for the murder of two FBI agents.

Robert Wilson (Standing Deer) #640289, Estelle Prison, 264 FM 3478 Huntsville, TX 77320. Standing Deer has been in super-max prisons for the last twenty prisons. In 1978, he exposed a plot to kill Leonard Peltier and was given additional years tacked on to his sentence.

Anti-fascist

Pavel Kroupa - 4.3.1977, Veznice Vazba, Straz Pod Ralskem, 47127. Recently jailed and charged with murder. Pavel was attacked by 5 fascist skinheads. He defended himself and consequently one fascist died. If found guilty he could face life in prison.

Tomasz Wilkoszewski - Zaktad Karny, Ul.Ciupagi 1, 03-016 Warsaw, Poland. Sentenced to 15 years for killing a fascist.

Oregon State House Approves Eco-Terrorism Bill

The same day that people torched log trucks outside the controversial Eagle Creek Timber Sale (near Estacada, Oregon) the Oregon House of Representatives approved anti eco-terror bills #2344 & #2385. They expand Oregon's racketeering statutes to include crimes against research, livestock and agricultural facilities and make "interference with agricultural research" a new crime. Also, passed was HB #2917 which includes technical clarifications to better define crimes of research and animal interference. It doesn't appear that this bill, or the similar bills proposed in Washington State, New York and nationally are having any effect on the underground resistance movement. Lets hope it stays that way. Viva ELF! Viva ALF!

Contacts:

Anarchists Prisoner Legal Aid Network (APLAN)
818 SW 3rd Avenue, Portland, OR 97204. aplan@tao.ca

Free and Critter Legal Defense Committee PO Box 50263, Eugene, OR 97405 www.efn.org/~eugpeace/freecritter

North American Earth Liberation Prisoners Support Network. POB 11331 Eugene, OR 97440. naelpsn@yahoo.com www.spiritoffreedom.org.uk

North American Animal Liberation Front Support Group Box 69597, 5845 Yonge Street Willowdale, Ontario M2M 4K3.

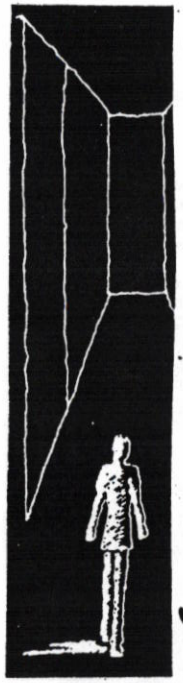
Friends of MOVE, POB 9709, Philadelphia, PA 19143.

UK Earth Liberation Prisoners Support Network c/o BM Box 2407, London, WC1N 3XX,UK

South Chicago ABC/*Thought Bombs* zine
An excellent resource for prisoners. POB 721, Homewood, IL 60430.

We recommend the Anarchist Black Cross Federation website for more detailed information on many of the anti-imperialist and indigenous prisoners: www.abcf.net

"I was caught, because I made that technical error and I left a fingerprint, but even if there was no material damage at all the message was sent." -Nikos Maziotis



If an Agent Knocks



Do I Have To Talk To The FBI?

No. The FBI does not have the authority to make anyone answer questions, or othewise force anyone to cooperate with an investigation. Thus, if an FBI agent knocks at your door, you do not have to identify yourself to him, you can simply say "I don't want to talk to you," or "You'll have to speak to my lawyer," and then close the door.

Agents are usually lawyers, and they are always trained as investigators; they have learned the power of persuasion, the ability to make a person feel scared, guilty, or impolite for refusing their requests for information. So remember, they have no legal authority to force people to do anything—unless they have obtained an arrest or search warrant. Even when agents do have warrants, you still don't have to answer their questions.

Under What Laws Do The Agents Operate?

In the wake of congressional reports exposing the FBI's counter-intelligence program (COINTELPRO), under which the agency infiltrated groups, compiled dossiers on, and directly interfered with individuals engaged in activities protected by the First Amendment rights to freedom of expression and association, guidelines regulating the investigation of political activities were issued by the Justice Department.

The FBI COINTELPRO program was initiated in 1956. Its purpose, as described later by FBI Director J. Edgar Hoover, was "to expose, disrupt, misdirect, discredit or otherwise neutralize activities" of those individuals and organizations whose ideas or goals he opposed. Tactics included: falsely labelling individuals as informants; infiltrating groups with persons instructed to disrupt the group; sending anonymous or forged letters designed to promote strife; initiating politically motivated IRS investigations; carrying out burglaries of offices and unlawful wiretaps; and disseminating to other government agencies and the media unlawfully obtained derogatory information on individuals and groups.

Subsequent and superceding guidelines, authorizing "domestic security/terrorism" investigations against political organizations whenever the FBI had a reasonable belief that these groups might violate a law, were issued in 1983. These guidelines permitted the same intrusive techniques the FBI used against organized crime to be used in such investigations. The guidelines provide no safeguards on the use of informants to protect against infringements of First Amendment rights.

The guidelines ignore the history of COINTELPRO abuses, and abolish the distinction between regular criminal investigations and investigations of groups and individuals seeking political change. They fail to limit the investigative techniques used to obtain data on political groups, so that the FBI may use any technique against political organizations including electronic surveillance and informers.

Thus, the FBI may begin a full investigation whenever there is a reasonable indication that "two or more persons are engaged in an enterprise for the purpose of furthering political or social goals wholly or in part through activities that involve force or violence and a violation of the criminal laws of the United States." The FBI has interpreted "force or violence" to include the destruction of property as a symbolic act, and the mere advocacy of such property destruction would trigger an investigation. Even without any reasonable indication, under a separate guideline on "Civil Disorders and Demonstrations Involving a Federal Interest," the FBI may investigate an organization that plans only legal and peaceful demonstrations.

What Should I Do If Police, FBI, Or Other Agents Come To Question Me?

Agents who have an arrest or search warrant are the only ones you are legally required to let into your home of office. If agents say they have a warrant you should ask to see the warrant before permitting access. And you should immediately ask to call a lawyer. For your own physical safety you should not resist, even if they do not show you the warrant, or if they refuse to let you call a lawyer. To the extent permitted by the agents conducting a search, you should observe the search carefully, follow them, and make mental or written notes of what the agents are doing. As soon as possible, write down what happened and discuss it with your lawyer.

Never ever talk to the police.
The police will lie to you.
The police will attempt to befriend you.
Never ever talk to the police.

This is the second action against the Biotechnology building. The first of which individuals entered the building and caused an unknown amount of damage.

An anonymous ELF Night Action Kid compares research in Genetic Engineering and Biotechnology to the scientific studies which lead to the creation of the nuclear bomb. 'Biotechnological research may be intended for good ends by the scientist, as was nuclear research, but in our free enterprise police state society it will be used almost solely for greed and control. With Genetic Engineering we are creating another bomb.'

Monsanto and other large corporations are patenting seeds and forcing farmers to sign contracts that they will continue buying these GE, and many times pesticide resistant, seeds from the same corporation year after year, effectively taking control over our food sources. Genetically Engineered food on our grocery store shelves is not labeled as such, so the individual does not know what he or she is eating. Genetically Engineered fish are escaping into the wild populations with the chance of killing off the entire species. Genetic testing for predisposition to certain diseases, such as cancer, may soon keep you and your children from getting insurance or a job.

'GE corporations and their supporters have claimed that we [anti-GE activists] are using scare tactics to further our viewpoint. The fact is that Biotechnology and Genetic Engineering are scary prospects when placed in the hands of large corporations who care only about profits and not about the health and safety of the people, or the effects they are having on the environment. Through the University of Idaho Biotechnology Program we are teaching our children to work in a field which is developing faster than its effects, both physically and ethically, can be monitored and has the potential for causing catastrophic harm to all humans and the planet,' claims another Night Action Kid, who continues, 'Get Biotech out of Moscow! It is not wanted in our community.'"

June 25th
Activists eliminate field tests

This is a translation of a report by the Dutch action-magazine Ravage (http://www.antenna.nl/ravage)

Amsterdam - In the night of Sunday to Monday June 25 activists calling themselves "Razende Hazen" (Enraged Hares) have sabotaged two field tests of Genetically engineered sugar beets in Brabant, the south of The Netherlands. They made up a test of 'Roundup-Ready' sugar beets by agro-multinational Monsanto."We removed the green of the plants, making the test uncompletable," says the group in a statement delivered to Ravage.

"The purpose of this action is to directly stop the spreading of genetically modified organisms (GMO's) in our environment and food," state the Hares. The Roundup-Ready beets have been genetically altered to be able to resist Monsanto's herbicide 'Roundup'. "This way, Monsanto can sell both more seeds and more Roundup."

The Enraged Hares have in this way made a contribution to the national debate on genetics and food. The activists say this debate is "mustard after a meal [a Dutch expression], because the government's already decided to actively stimulate genetic technology. In the so called public meeting that the government commission is organizing today, the public will not be allowed to speak. They will be 'educated', but there will be no debate," say the activists.

"Even though there's wide spread doubt on use of GMO food, the biotech industry keeps going on the road of social and ecological destruction. Large companies and governments set the agenda to globalize patent-laws, that privatize life as 'intellectual property', selling science to motives of profit and power."

Tonight's actions were part of the second international day of actions against the biotech-industry.

July 13th
Third GE Test Field in Less Than A Month Destroyed In Holland

In the evening hours of July 12th and 13th, the third GE test field this summer was destroyed in the Netherlands, in Elst, near Nijmegen. Anti-GE activists calling themselves the "Mobile Unit for Biosafety" destroyed a field of genetically modified potatoes, belonging to Syngenta Mogen. The potatoes were genetically altered to resist the phythophora fungus; this fungus, which is feared by any potato farmer, was actually being introduced to the soil by Syngenta Mogen in order to test the disease-resistant qualities of their so-called "potatoes". Earlier this summer, a Dutch group calling themselves "Razende Hazen" (the Enraged Hares) destroyed two fields of genetically modified sugar beets in Holland

July 20th
Controversial GM crop is cut down in England

A genetically-modified crop has been destroyed at a Wivenhoe, England farm in the second attack in a year by anti-GE activists. The crop is part of a trial into GM maize at the Sunnymead Farm on Alresford Road by the biotechnology firm Aventis, which provided the seeds, and who confirmed on Friday, July 20th that a large area of the GM crop had been destroyed.

Paul Rylott, seed manager for the biotechnology firm Aventis, said the fields had been damaged over the weekends of July 7 and 14. He said: " At least seventy percent of the GM crop has been destroyed."

Mr. Rylott declined to comment about security measures at the farm and said it will be up to Government scientists, who are running the project, to see if the trial will continue.

Two fields were planted with genetically modified seed drill in May at the farm as part of a trial despite opposition by local residents and protesters.

In June, 11 GM protesters were acquitted of damaging a crop trial at the farm last summer after a week long court hearing.

Andy Abbott, one of the protesters who was acquitted at the court hearing, said none of the Wivenhoe 11 were involved in the latest attack.

July 23rd
GM food protesters dump crop at Ministry in England

Environmental militants have dumped 50 large bags of GM maize outside of the British Department for the Environment, Food and Rural Affairs. Five Anti-GE activists said they had uprooted half the crop of maize at a site in Preston Wynne, Herefordshire, run by biotechnology monster, Aventis (who are clearly hated by a huge portion of the rural British population).

On Monday, July 23rd, Anti-GE activists arrived at the Aventis test site and spent five hours uprooting the crop and another five hours driving it to London. The Aventis site is one of 25 maize " Farm Scale" trials being undertaken by the Government, said one of the campaigners, who was wearing a decontamination suit.

"The GM crop is a trial for the Aventis herbicide tolerant glufosinate fodder maize. The crop is due to flower within the next few weeks and will spread genetic pollution over a wide area contaminating the maize crops of local farmers and gardeners".

The recently launched Aventis (formed from a merger of Hoechst/Agrevo and Rhone-Poulenc) is now the worlds largest Biotech Corporation, surpassing even Monsanto, and is leading the development worldwide of GM food and crops.



Anti-Genetix Actions

May 17th
Activists Destroy GE Crops at Research Facility in Brentwood, CA
Communiqué

In the early morning of May 16th, 2001 a group dedicated to the right to good food, untainted by genetic engineering, occupied and acted against one DNA Plant Technology research facility. This research location is located outside of Brentwood CA on Balfour Road, 1/2 mile east of Highway 4. We prevented further steps in transgenic crop experiments, within this entity, from occurring this season. Transgenic strawberry, tomato, and onion plants were uprooted and destroyed. . . . On a dark night we slipped through the open field surrounding the experimental facility. Working less than 50 feet from a brightly-lit house equipped with motion sensor/ security light apparently aimed at the DNAP fields, we entered the 1-acre strawberry test plot. True to Roundup Ready test protocol, the plants were enveloped in a dense carpet of weeds, ready for application of the poisonous herbicide. We removed an acre of the enormous, leathery Frankenplants to a short new life- in plastic bags full of bleach to prevent any possibility of survival and replanting.

We next proceeded to one of the two greenhouses of DNAP's tomato experiments. We took a walk right through the walls, found a 1/4 acre of 4-foot tall fruiting tomatoes and dispatched them to their rightful dwelling place in hell. We invalidated the year's experiment in less than 10 minutes, and caused some uncounted amount of economic damage.

Safely outside on DNAP's poisoned earth, we turned our attention to a half acre test plot of mature onion plants that deserved to share the tomatoes' and strawberries' fate. Our frenzy of uprooting took down another experiment in 5 minutes. A good nights work lying in shreds behind us, we melted into the night the way we had come.

May 26th
Belgium: Aventis Crop Silenced

An Aventis owned genetically modified winter oilseed canola rape farm located in the district of Velzeke (Eastern Flanders, Belgium) was destroyed during this week-end. This action is to be seen as a trial to strike a blow to the current GMO's invasion creeping from our fields to the daily food. As a matter of fact, despite all reassuring governmental and agro-transnational statements, we can draw a more and more accurate picture of GE consequences. Health damages are firmly known today (allergies, increased antibiotic resistance,...). Spreading GMO's also results in irreversible environmental havoc: biodiversity loss, a much greater pesticides consumption, insects and weeds resistance's, gene transfer (horizontally as well as vertically) to other species, . . . It all combines with a perverse enslavement mechanism providing for an ever growing farmers dependence on GE seeds producing corporations. Farmers are led to buy "improved" seeds and adapted herbicides to the same company, hence strengthening their total subjection. Facing those threats we necessarily have ourselves to put into practice the precautionary principle, opposed to profit making obsessed structures.

June 7th
Activists cast vote in GM field at Munlochy

The first votes of election day were cast not in a ballot box, but in a field of Genetically Manipulated (GM) Canola.

In the early hours of Election Day, campaigners cut an 'X' shaped swathe through the controversial GM crop currently growing at Munlochy on the Black Isle, Inverness.

The GM trial has been vociferously opposed by the local community from the start.

"People have very real and reasonable fears about the effects of GM on the environment, Scottish biodiversity, and, of course, on human health. The Government has ignored these arguments and sided with transnational corporations, who are only out to make big bucks, over the interests of their people."

One of the campaigners responsible for the action said: "Our action sends a clear message that GM is not welcome in Scotland - nor are any politicians or companies who support it."

Local organic farmer Donnie Macleod said, "Those people that carried out this action are simply echoing the opinion of the vast majority of the local community. I hope this means that no more fields of contamination are planted in the Highlands."

June 15th
Anti-GE group targets Seminis
Communiqué:

To Whom It May Concern at the Genetix Alert Press Office,

We came across your business on the internet. Can your service help get news out about what's happening here in Idaho:

There's a company called Seminis Vegetable Seeds in Filer and we would pass it's research center everyday. We started wondering what kind of research they were doing. There is a lot of agriculture around here but everything is bigger and bigger companies who don't say what's being grown or how.

A bunch of us around here doing farming and trucking crops decided to find out anything we could about Seminis. And then the information we got made us take things into our own hands and go out into their field one night and rip out their pea plants. The night was June 10 and we yanked out over 20 small plots of peas, It must have been thousands of plants. These peas weren't normal. They had their genes changed to make the plants stay alive when sprayed with glyphosate herbicide. That's like the brand Roundup for people who don't know.

The internet was how we looked up a lot of information. You can get Addresses there and find out businesses have going on. We did a search and find Seminis's web site. We also went to the USDA, that's the US Dept. of Agriculture, Animal and Plant Health Inspection Service [APHIS] web site: http://www.aphis.usda.gov/biotechnology/permits.html. They do permitting for gene-modification research. If you click on "How Can I Check on an Application to Import, Move, or Field Test or a Petition to Deregulate? (Biotechnology Database)" you can find records about who's testing what kind of altered plants. We found Seminis's permit # 01-065-01N # 321 for peas, saw the peas in their field and it went from there.

These gene-altered plants can cross-breed with regular plants and we don't know what they will do to people, animals, the soil, or anything. It was really easy work to take them out of the picture and didn't take very long, once we got used to the dark and relaxed into the work.

We hope this story will be interesting to people, especially people wondering what's going on right down the road from them. Why don't we take things into our own hands at this point and take out these crops?

Seminis's place is right on Highway 30, at the 2300 Rd. corner, next to The highschool.

June 18th
Earth Liberation Front Claims Responsibility For Action Against Genetic Engineering At University Of Idaho
COMMUNIQUÉ

"Biotech Out of Our Community!

ELF claims attack on University of Idaho Biotech Building

The University of Idaho Biotechnology building, currently under construction, was targeted in the early hours of the morning on June 10th by a cell of the Earth Liberation Front calling themselves the Night Action Kids. Survey stakes were removed and the exterior of the new building painted with such sentiments as 'NO GE!' and 'Go Organic'.

What Should I Do If Agents Appear With An Arrest Or Search Warrant?

Even when agents come with a warrant, you are under no legal obligation to tell them anything. If agents try to question you, it is important not to answer or make any statements, at least not until after you have consulted a lawyer.

Announce your desire to consult a lawyer, and make every reasonable effort to contact one as quickly as possible. Your statement that you wish to speak to the FBI only in the presence of a lawyer, even if it accomplishes nothing else, should put an end to the agents' questions. Department of Justice policy requires agents to cease questioning, or refrain from questioning, anyone who informs them that he or she is represented by a lawyer.

To reiterate: upon first being contacted by any government investigator, the safest thing to say is, "Excuse me, but I'd like to talk to my lawyer before I say anything to you." Or, "I have nothing to say to you. I will talk to my lawyer and have her [or him] contact you." If agents ask for your lawyer's name, ask for their business card, and say you will have your lawyer contact them. Remember to get the name, agency, and telephone number of any federal, state or local investigator who visits you.

As soon as possible after your first contact with an investigator, write a short memo about the visit, including the date, time, location, people present, any names mentioned by the investigators, and the reason they gave for their investigation. Also include descriptions of the agents and their car, if any. This may be useful to your lawyer and to others who may be contacted by the same agents.

After discussing the situation with your lawyer, you may want to alert your co-workers, friends, neighbors, or political associates about the visit. The purpose is not to alarm them, but to insure that they understand their rights. It might be a good idea to do this at a meeting at which the history of investigative abuse is presented.

If I Don't Cooperate, Doesn't It Look Like I Have Something To Hide?

This is one of the most frequently asked questions. The answer involves the nature of political "intelligence" investigations and the job of the FBI. Agents will try to make you feel that it will "look bad" if you don't cooperate with them. Many people not familiar with how the FBI operates worry about being uncooperative. Though agents may say they are only interested in "terrorists" or protecting the President, they are intent on learning about the habits, opinions, and affiliations of people not suspected of wrongdoing. Such investigations, and the kind of controls they make possible, are completely incompatible with political freedom, and with the political and legal system envisaged by the Constitution.

While honesty may be the best policy in dealing with other people, FBI agents and other investigators are employed to ferret out information you would not freely share with strangers. Trying to answer agents' questions, or trying to "educate them" about your cause, can be very dangerous—as dangerous as trying to outsmart them, or trying to find out their real purpose. By talking to federal investigators you may, unwittingly, lay the basis for your own prosecution—in giving false or inconsistent information to the FBI. *It is a federal crime to make a false statement to an FBI agent or other federal investigator.* A violation could even be charged on the basis of two inconsistent statements spoken out of fear or forgetfulness.

How Can Grand Juries Make People Go To Jail?

After being granted immunity and ordered to testify by a judge, grand jury witnesses who persist in refusing to testify can be held in "civil contempt." Such contempt is not a crime, but it results in the witness being jailed for up to 18 months, or the duration of the grand jury, whichever is less. The purpose of the incarceration is to coerce the recalcitrant witness to testify. In most political cases, testifying before a grand jury means giving up basic political principles, and so the intended coercion has no effect—witnesses continue to refuse to testify.

Witnesses who, upon the request of a grand jury, refuse to provide "physical exemplars" (samples of handwriting, hair, appearance in a lineup, or documents) may also be jailed for civil contempt.

The charge of "criminal contempt" is also available to the government as a weapon against uncooperative grand jury witnesses. For "criminal contempt" there is no maximum penalty—the sentence depends entirely upon the judge's discretion. Charges of criminal contempt are still rare. They have been used, however, against Puerto Rican *independentistas*, especially those who have already served periods of incarceration for civil contempt.

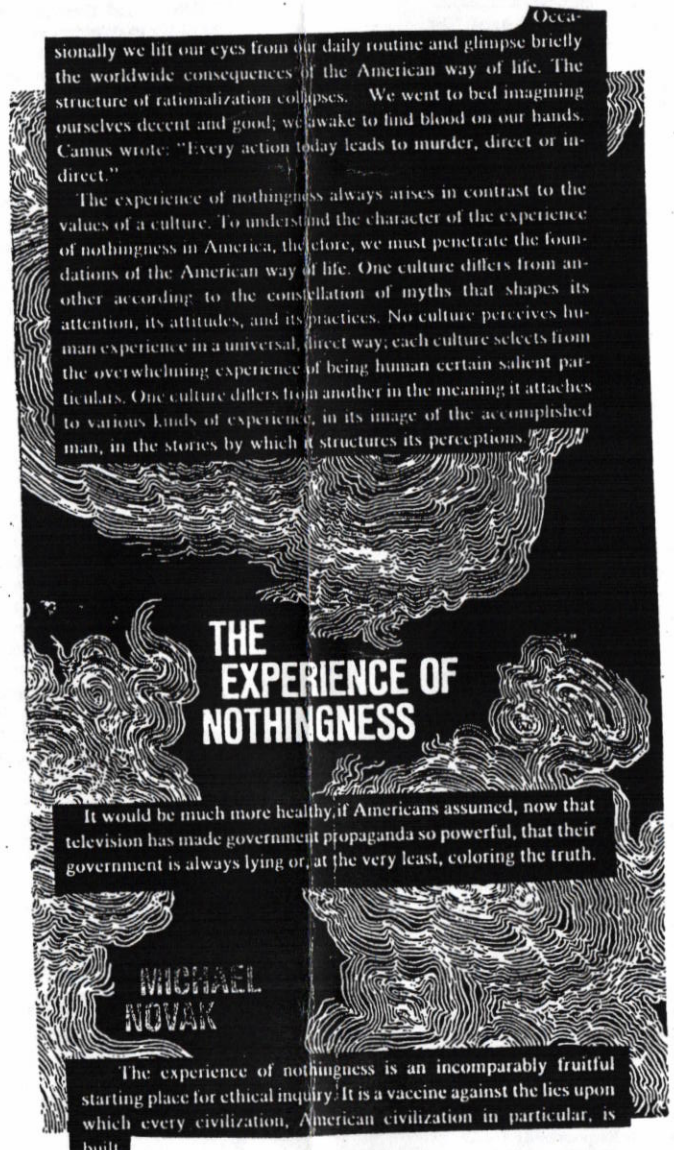
Above all, it is essential that we resist the temptation to so preoccupy ourselves with repression that we neglect our main work.

Our ability to resist the government's attacks depends ultimately on the strength of our movements.

tough
precise.
you
walk
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place your
steps
carefully.
correctly.
there are
no
wrong
moves.

THE EXPERIENCE OF NOTHINGNESS

MICHAEL NOVAK



Occasionally we lift our eyes from our daily routine and glimpse briefly the worldwide consequences of the American way of life. The structure of rationalization collapses. We went to bed imagining ourselves decent and good; we awake to find blood on our hands. Camus wrote: "Every action today leads to murder, direct or indirect."

The experience of nothingness always arises in contrast to the values of a culture. To understand the character of the experience of nothingness in America, therefore, we must penetrate the foundations of the American way of life. One culture differs from another according to the constellation of myths that shapes its attention, its attitudes, and its practices. No culture perceives human experience in a universal, direct way; each culture selects from the overwhelming experience of being human certain salient particulars. One culture differs from another in the meaning it attaches to various kinds of experience, in its image of the accomplished man, in the stories by which it structures its perceptions.

It would be much more healthy if Americans assumed, now that television has made government propaganda so powerful, that their government is always lying or, at the very least, coloring the truth.

The experience of nothingness is an incomparably fruitful starting place for ethical inquiry. It is a vaccine against the lies upon which every civilization, American civilization in particular, is built.

Perhaps no other myth in our society is so painstakingly reinforced from birth – by story and example, exhortation and practice, the contriving of roles and direct schooling – as the value of hard, competitive work. Without that myth, our society is inconceivable; its contradiction threatens society's very foundations. So powerful is that myth in shaping American experience and perception, that it is virtually impossible for Americans to understand how achievement is possible under any other system.

The source of the experience of nothingness lies in the deepest recesses of human consciousness, in its irrepressible tendency to ask questions. The necessary condition for the experience of nothingness is that everything can be questioned. Whatever the presuppositions of a culture or a way of life, questions can be addressed against them and other alternatives can be imagined. Whatever the massive solidity of institutions, cultural forms, or basic symbols, accurately placed questions can shatter their claims upon us. The drive to ask questions is the most persistent and basic drive of human consciousness. It is the principle of the experience of nothingness. By exercising that drive, we come to doubt the definitions of the real, the true, and the good that our culture presents to us. Without this drive, cultural change would not be possible. What was sacred once would for all time be locked in unchanging sacredness.

I also wish to show that even the most solid and powerful social institutions, though they may imprison us, impoverish us, or kill us, are fundamentally mythical structures designed to hold chaos and formlessness at bay: they are more like dreams than like reality. The experience of nothingness, with or without psychoanalytic, social, and theological criticism, dissolves the pragmatic solidity of the American way of life.

Many Americans, old and young, have seen too much, and absorbed too much pain to go on believing in mirages. Life is much more terrifying than easy hope pretends. Ugly, boring, painful, vastly disillusioning experiences stalk our lives. There is much more solitude in life than anything in the ideology of our education teaches us. The gratifications and excitements of upward mobility sooner or later abandon us to the dizzying inner spaces of our rootlessness.

To be sure, many Americans desire to cover over inner terror, to shrug it off as momentary weariness, to brighten and to smile and to look for something "constructive" to do. Many keep faith. But others grow.

When, meanwhile, the drive to raise questions makes us aware of its total range and depth, a feeling of formlessness, or nausea, or lassitude arises. When I perceive the drive to question in its purity, apart from the products to which it leads me, I perceive the ambiguity of my own conscious life. I recognize the formlessness, the aimlessness, and the disunity implicit in my own insignificance, my mortality, my ultimate dissolution. I peer into madness, chaos, and death. These insights are true insights. Not to experience them is to evade the character of one's own consciousness. It is to live a lie. The experience of nothingness bears the taste of honesty.

The truth of the human situation, however, remains to be decided. Is the character of human consciousness so inherently chaotic that the only genuine way to mirror our situation is insanity? Quite possibly. I wish to argue tentatively that the character of human consciousness is merely tragic; that is, that the experience of nothingness may be absorbed in full sanity; that a clear and troubling recognition of our fragility, our mortality, and our ignorance need not subvert our relation to the world in which we find ourselves. The experience of nothingness may lead either to madness or to wisdom. The man who shares it, however wise, appears to those who do not share it (and sometimes to himself) as mad. Wisdom lies on the edge of insanity, just as those who wish to see themselves as sane and well adjusted in this bloody and absurd world may be foolish and insane.

Realism effectively makes one a participant in the ongoing system. It stifles the revolutionary, utopian, visionary impulse. It teaches one compromise, patience, and acquiescence. It rewards dissent that strengthens the system, not dissent directed at the heart of the system or insisting on the construction of a significantly new system. There is compelling evidence that realistic social and political reforms do not, in fact, alter power arrangements or weaken key interest groups in our society; political symbols change, but the same elites remain in unchallenged power.

A precise analysis of American society shows that the analysis of myths, rituals, and symbols touches the heart of American reality much more accurately than the analysis of the pragmatist.[14] The pragmatist likes to believe that hardheaded, factual, toughminded analysis, in quantifiable terms, will change American society (and the world?) more effectively than any alternative. But the more the pragmatist has his way, the more hardened and obtuse the American system becomes. (Some Americans would call it progress to turn the whole world into an extended New Jersey.)

The American way of life has brought to the surface of daily life a basic contradiction between science and humanism. The more science and technology advance, the clearer their inner dynamic becomes. They are not directed toward the good of concrete, individual human beings but toward efficiency. The primary goal of scientific knowledge is power; the primary goal of technology is efficiency. Neither power nor efficiency has a necessary relation to the integrity of persons. A modern, technological, urban environment is supposed to exemplify progress, but we lack the means to measure the physical and psychical discomfort, the uprootedness, the repression, and the ascetical routines imposed upon us by technical progress. Our educational system favors pragmatic, conventional, cognitive intelligence rather than creative, imaginative, and affective intelligence. The costs in alienation are hardly measurable.

The schools prearrange their experiences and perceptions, inculcating a value-free, pragmatic, one-dimensional frame of reference.[15] Students are taught to minimize or ignore their own experiences, perceptions, emotions, and imaginations. Confrontation with or development of the following are excluded: spirit, soul, sexual desire, contemplation, daydreaming, bloodshed, violence, moral integrity, bodily processes, utopian schemes, myth, subjectivity, ritual, the refusal to "adjust" to scientific democracy, and the like.

We are not compelled to accept any one psychological state as our only access to reality. Objectivity is not the only reasonable state of mind; it is not even a good description of scientific or technical thinking. Most of what we call thinking goes on subliminally; most of our understanding, our comparing, and our inventing spring from that preconscious stream in which experiences, fantasies, metaphors, affects, and images mix together in fertile combinations.[17] Insofar as the objective mind is thought to be impersonal, detached, analytic, verbal, precise, and clear, the theory of objectivity represents only a part of human judgment.

A more adequate theory, as many scientists are the first to emphasize, would have to account for the importance of "the preconscious stream" to invention, discovery, and concrete comprehension, and it would have to note that objectivity is not so much impersonal as interpersonal.